

THE JAPAN CHRISTIAN QUARTERLY

Vol. II. No. 4

OCTOBER 1927

THE TOMORROW OF MISSIONS IN JAPAN

In the Enlisting and Training of Leaders A. D. Berry.
In Christian Educational Institutions H. B. Benninghoff.
In Relation to non-Christian Faiths in Japan.. A. K. Reischauer.
In Race Relations A. Jorgensen.

"Sir, We Would See Jesus" J. N. Scott.
The World Conference of Faith and Order Y. Inagaki.
The Voice of Missions at Lausanne E. Thurston Slosser.
The Evangelization of the Villages M. Sugiyama.

Editorial and Departmental Notes, Minutes of the
Annual Conference of the Federation of Christian
Missions, Book Reviews, Personal Column, Etc.

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THE EVANGELIZATION OF THE VILLAGES



THE FIRST RURAL GOSPEL SCHOOL.

Shewing Mr. Sugiyama and Mr. Kagawa standing in the centre.



GROUP OF JAPANESE LEADERS AND MISSIONARIES INTERESTED IN THE PROBLEM OF RURAL EVANGELIZATION.

Taken at Karuizawa, August, 1927.

Seated, from left to right, Mr. Sugiyama, Mr. Kagawa, Hon. D. Tagawa, M.P., Professor Abe, one of the leaders in the new Labour Party, General Yamamuro of the Salvation Army, and Rev. Katsuyama.

THE JAPAN CHRISTIAN QUARTERLY

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Rev. A. D. Berry, D.D., is Dean of the Theological Department of Aoyama Gakuin and belongs to the Methodist Episcopal Church.

Rev. A. K. Reischauer, D.D., is on the staff of the Women's Christian College, and is the author of "Studies in Japanese Buddhism," etc. He is a Presbyterian.

Mr. A. Jorgensen, M.A., is Secretary of the National Committee of the Y.M.C.A. in Japan.

Miss R. Anderson, of the A.B.F., is on the staff of the Women's Christian College.

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Rev. Y. Inagaki, D.D., is a Professor on the Staff of the Central Theological College of the Seikokai.

Mrs. Esther Thurston Slosser, better known to her friends in Japan as Miss Thurston, was a missionary of the Methodist Episcopal Church in Japan from 1920 to 1925. Her husband was one of the delegates at the Lausanne Conference.

Rev. M. Sugiyama is a leader in the Farmers' Movement in Japan, and is a co-worker with Mr. Kagawa. He is a pioneer in country evangelization.

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THE JAPAN CHRISTIAN QUARTERLY

(Formerly "The Japan Evangelist")

Vol. II.

OCTOBER 1927

No. 4

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

The Federation of Christian Missions

THE Annual Conference of the Federation of Christian Missions the report of which is to be found in this issue, this year, devoted itself to the consideration of four of the main topics, before the forthcoming Jerusalem Conference. These were the subjects of (i) the Securing of Indigenous Leadership, (ii) Christian Education, (iii) the Contact with non-Christian Religions, (iv) Race Relationships. Any one of these provided more than a sufficient programme for one conference; to attempt to crowd the consideration of all of them into three brief days was, to put it mildly, ambitious. It was inevitable that the conclusions reached should bear the mark of incomplete thinking. This danger, however, was fully recognized by those responsible for the programme. In order to minimize it as much as possible not only were small picked groups convened some months before in the Tokyo and Osaka districts, who could give the subjects more leisured and thorough consideration, but also the Conference itself was divided into four groups which met separately on two of the afternoons to discuss matters and to present findings to the Conference in plenary session. But even these precautions had their special dangers. In the first place the Kanto and Kansai groups cannot be said to be representative of the great body of missionaries working in the country districts, who though less in touch with the progressive elements of the Empire are probably closer to

the great conservative mass of the population. Though it may be true to say "Tokyo says today what Japan says tomorrow," yet in order to get a correct appraisal of the situation it is also necessary to study what Japan says today. It was inevitable, therefore, when it came to group discussion at the Conference itself, that the country missionaries with their differing outlook and their lack of opportunity of corporate study should be critical of the findings of their town brethren. The findings therefore to some extent represent a compromise rather than a synthesis, or to borrow mathematical terms, a Greatest Common Factor rather than a Least Common Multiple.

In the third place while the expression of missionary opinion as such may have certain value, yet the subjects before the Conference were of a character so fundamental as to demand united Japanese and missionary thought. This was lacking at the Conference and to this extent the findings may be said to be one-sided.

If the Federation is to continue to provide that "opportunity for gatherings of an inspirational and educative character," which is set forth in its constitution as the purpose of its existence, then it would be a distinct advantage if, while preserving the new method of Group Study, means were devised of securing a closer cooperation between the town and country elements, and also the Japanese and foreign.

The four subjects of this year are each of such importance as to demand corporate thinking on the part of the Christian forces in Japan; the immediate problem is as to ways and means. We wonder if it would not be possible for a central committee, set up by the Federation and the National Christian Council, to draw up an outline for study with questions attached, such as the excellent one produced by the Tokyo Group on "Race Relations." These in turn might be considered throughout the winter in the various Pastors' Meetings, which are now an established feature in all towns where more than one body is at work. The extent to which these subjects are taken up by such groups would be a guide as to what steps should follow. On the other hand if nothing is done there is serious danger that through the lack of a common mind, the Christian movement may one day find itself unable to give that lead to which its spiritual heritage entitles it, and which the occasion demands. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

The World Conference on Faith and Order

"We are convinced that it is the will of Christ that the one life

of the one body should be manifest to the world. To commend the Gospel to doubtful, bewildered and sinful men, a united witness is necessary. We therefore urge most earnestly that all Christians, in fulfilment of our Saviour's prayer that His disciples may be one, reconsecrate themselves to God that by the help of His Spirit, the body of Christ may be built up, its members united in faith and love, and existing obstacles to the manifestation of their unity in Christ may be removed."

In these striking words the Conference on Faith and Order, held recently at Lausanne, has placed on record its attitude to unity and to our present divisions. The words gather an added force, when we remember the representative nature of the Conference. The Roman church was the only one of any size which was absent. Henceforward no one can call those, who are keen on unity, cranks; the boot is rather on the other leg.

In a recent issue of *The Japan Christian Quarterly*, we drew attention to the problem of unity as it affects Japan, and certain practical suggestions were made as to the next steps to be taken. But the matter has gone no further since then. It is true that various churches have set up committees to study the subject and if opportunity offers to meet with representatives of other churches, but that is as far as they have got. They are non-functioning bodies. Indeed their very existence is almost a hindrance to anything being done. In the meantime we each plough our lonely furrow. Of course we keep on good terms with one another; to that extent at all events we are Christians. But all the while Japan, while becoming more Christian, is becoming less Church. The biggest congregation in Japan today is drawn by one who repudiates the whole idea of the Church as an organized expression of Christianity. If instead of criticizing his theories we were to spend more time in facing our facts, we might begin to do something. It is quite certain that while things continue in the present pass, we are not going to see that strong advance for which we all long. For as one who has studied the subject deeply has said, "In disunion the weakness of each protects itself and grows by the weakness of the other," whereas "in a real unity, the weaknesses of one system are redeemed by the strength of the other."

If the National Christian Council on account of the pressure of other work is unable to give the lead, which it was invited to give by the Federation of 1924, cannot one of those denominations which

have set up a committee take the initiative? To put it bluntly, won't somebody 'get a move on' !

The Evangelization of the Villages

On another page will be found an article by one who is peculiarly qualified to speak on the subject of rural evangelization. Mr. Sugiyama has himself worked as a pastor in the country, where he built up a thriving church and a school for farmers. He has graduated from both a theological college and an agricultural one. In addition he has acquired considerable dental knowledge, which has been of use in pioneer evangelistic work. On Mr. Kagawa's request he assumed the presidency of the All-Japan Peasants' Union, which was later undermined by the influence of extremists. He is also the author of a standard work on agricultural problems, and is a recognized authority on the subject. Just at the present moment he is engaged in planning with Mr. Kagawa a far-reaching campaign among country people.

The present depression in agriculture constitutes one of the most serious problems that the Government has to face. It is also fast becoming one of first importance to the Christian Church. This two-fold aspect is shown by a letter received recently from a tenant farmer. He writes, "On account of the bad economic situation, we farmers, though we are called by that name, cannot afford to keep more than five or six months' supply of rice ourselves. Conditions are so bad that we have to struggle for our lives as never before. In my village I fear that if one house goes bankrupt, it will be a case of the rest following suit. For this reason those who can do work to supplement their income do so, and work day and night. My house does fishing to keep ends together. I am afraid that I will not be able to join the Society you have for Christian study, though I am longing to do so. (On account of the fees, *Ed.*). I feel that it is very sad that on account of the suffering in this kind of life that I cannot find time to work for God. It is a great misfortune." This letter well illustrates the temporal and spiritual plight of the great bulk of the country population.

The task of rural evangelization is one which should have a special appeal to the missionary forces in Japan. Firstly it is a pioneer work, pure and simple. It offers all the thrill of discovery and the challenge of difficulty; it requires that gift of 'sticking at a thing' which is supposed to be one of the distinctive traits of Anglo-

Saxon character; it has the appeal of dire need, which has sent men to the uttermost parts of the earth to alleviate it. In the second place it is a problem which the Japanese Church is not as yet in a position to tackle of itself. Among other things it has not got the funds. Though Mr. Sugiyama suggests ways and means by which this difficulty may be overcome, yet not all have his genius for utilizing them. There is plenty of room for the country evangelist, pure and simple, who by his life among and with his flock will draw them unconsciously, yet inevitably, to the Countryman of Galilee. It may be the privilege of Missions to help men of this type for many years. Yet today how many Mission Boards have even considered a country policy?

The Present Outlook in Japan

There is no doubt but that from a religious standpoint the situation today is more hopeful than it has been for many years, if only the Church can rise to the occasion. As long as man has "much goods laid up for many years," he is apt to take religion not too seriously. It has a knack of making uncomfortable demands, which are best left undisturbed. But when the situation changes and

"pain after pain, and woe succeeding woe"

fall to his lot, he discovers that a purely materialistic existence is not perhaps the best thing in life. He finds that he wants something more than goods; he becomes more attentive to spiritual things if they are put sympathetically before him.

It is this state that Japan is in today. In the economic world bank after bank has closed, including one of the biggest in the country; agriculture is in the Dead Sea of depression; political scandal and corruption show no sign of abatement; capital is more defiant and labour more bitter in the struggle for power; radical ideas, often tinged with a genuine idealism and spirit of altruism, are spreading especially in student circles; the thought of the nation is chaotic and unled. As a result of all this, there seems to be a genuine awakening to the need of religion. Its essential place in education has been emphasized in more than one meeting of Government Teachers; secular school buildings may now be used for religious meetings; the Press is ready to insert religious articles to a degree unknown before, indeed two of the biggest papers in the country have now a religious column as a regular feature; one of the biggest publishers in the country for purely commercial reasons is issuing two Christian books, the first he has ever handled; the Government

is concerned with a Bill of Religions, which gives them a recognized place in the national life.

The result of all these forces at work is a genuine revived interest in religion. Japan is discovering that "man does not live by bread alone." Only this month we were present at a meeting in Tokyo, which was frankly evangelistic. There were no star speakers. Use had been made of the press to inform those who were off the beaten track of the churches. The result was that one of the biggest halls in Tokyo was packed to the doors, while an overflow meeting of 600 was held in another hall a mile away. The overwhelming bulk of the audience were young men.

In face of this opportunity how fares the church? Geographically it is sufficiently well spread over the country to be a potential force; whether it will be an active one depends on other conditions. Financially it is not strong, though a genuine desire for self-support exists and is making progress. The danger of this movement is that a premature renunciation of foreign support may limit its activities very largely to those centres of population where self-support has already been achieved. So far as its social responsibility is concerned, the Church as a whole is still but half-awake. Isolated leaders realize the critical nature of the situation, but the Church as a whole continues to be that of the respectable middle classes, who though they fear God do not always regard man. Such influence as Christianity exerts on the social problems of the day is largely due to these individuals rather than to the Church as a body. Spiritually—it is here that the real problem exists. It is here that we realize our limitations, that our Church organizations, our Christian Education, our Social Service, our many other activities which play so important a part in the campaign, are "in themselves simply the tool of the spirit that handles them." The bones may be moving, but till the wind of God breathes into them they remain bones. Men may be conscious of undefined religious needs, but till the Spirit of Jesus touches their imaginations and captures their lives they remain unsatisfied. The Church may be able potentially to give help, but till it is fired with His love, it will not win souls to their Saviour. Men may be saved, but till they learn to live dangerously they do not know what their new faith means. We may be missionaries, but till we are ready to go all lengths along the way of the Cross, we may be witnesses only to a lost opportunity. There is a sentence in a book written shortly after the war by one of our younger leaders, which

has a peculiar application to the present situation. He says of Christ, "He has been impotent for centuries owing to the spiritual complacency of men. He has been degraded by the transformation of His revolutionary disclosures into an established and conservative condition of truce with the world, in bondage to propriety. The times of the impotence of Jesus Christ are passing. He was ever powerless with those who did not need Him."

“Sir, We Would See Jesus!”

The Conference Sermon of the Annual Meeting of the Federation of Christian Missions, 1927

THE words to which our thought will be directed this morning are found in the 12th chapter of the Gospel of John, and the 21st verse: “Sir, we would see Jesus!”

One day there were great crowds in Jerusalem. The narrow streets were thronged and choked with people, pressing upon each other as they toiled up the steep and stony ways, jostled and hustled by their fellow-pilgrims and by the passing beasts of burden, filling all the roads with their restless moving. The feast of the passover was approaching. Devout Jews from all over Palestine looked to this season as the crowning event of the year, culminating in the toilsome trip to the holy city and the celebration of the sacred memorial within its hallowed borders. The heat, the dust, the crowds, the weary journey, all these were forgotten as they re-lived in the observances of the passover the history of their race in its great deliverance at the hands of Jehovah. This year, however, they came with an even keener zest than that of other years. Rumours had been heard of a new Teacher, a peasant of Galilee, who had been performing many miracles. His teaching was said to have about it a freshness and an authority which set him apart from other prophets and so distinguished Him from people about Him that it was even said that there were those who believed Him to be the Messiah, the divine Son of God, for whose coming they had waited and wept and prayed through long and weary years. Rumour also had it that this great Teacher might come up to the passover feast, and many of those in the city were on tiptoe of expectation to see Him and hear what He might have to say. But not all of the visitors to Jerusalem at this time were Jews. There were some Greeks who had come also to the festival. They, too, had heard about this new Teacher and they, too, hoped that He might be in the Holy City at the time of the great feast. They had heard that certain disciples were accustomed to go about with Him; so they determined to find one of these and having come to Philip, who was of Bethsaida of Galilee, they asked him saying, Sir, we would see Jesus.

From that day until this, restless and hungry humanity has been coming to the disciples and saying, We would see Jesus. Sometimes they have been offered a creed which set forth in lofty and inspiring words the things that the disciples themselves had agreed together that they believed about Jesus and His Father God; sometimes they have been offered a ritual which embodied in sublime ceremonial the highest aspirations of those disciples who knew Him best and who through these expressions of their faith and aspiration sought to open the door for the multitudes to enter into fellowship with Him; sometimes they have been offered a system of theology, through which some of the disciples have tried to lay down the paths along which faith should proceed to its ultimate goal of the vision of God as revealed in Christ; sometimes they have been offered an organization, smoothly articulated, noiseless and effective in its operation, expressing through its corporate action those ideals of worship and of service which seemed to the disciples to be dominant in the life of Jesus; and sometimes oh, saving grace! There have been saints who, along with all these expressions of their faith have offered Jesus Himself.

As we read the gospels we are continually impressed with the way in which the great Teacher tried to make His disciples understand about life and to make clear to them that the kingdom about which He was talking was something that lived and grew within the human heart. He used illustrations from the common ways which were all about Him and them,—the mustard seed, the leaven, the corn of wheat, the flowers and the grass. Then one day in one of His most luminous utterances He told them that even His very coming was in order that they might have life. So the disciples gradually began to understand that, since the very principle of the Kingdom of Heaven was life, its best interpretation could only come through life and they saw its supreme manifestation as they went about with Him. And this has been true ever since. Because it is not easy to interpret Christ and His teaching in terms of human life, all through the centuries men have tried to do it in other ways that would not cost so much. But even Jesus Himself did not find it easy to reveal the life of God as He knew it from His Father. The path to that perfect revelation led to misunderstanding and tears and unspeakable suffering and the Cross. Since then the world has never been without the saints and martyrs who, having seen the path and known it for the one their Master trod, have, with

grace and courage and utter devotion, followed it even to their cross. Sometimes the path has led to the Colosseum in Rome and sometimes to the torches which lighted the roads for Nero; sometimes it has wound its way into fever-stricken jungles and again it has stretched its drab and weary length over an unending succession of commonplace days; for one it leads away from friends, for another away from the warm glow of public approval out into the chill wastes that must be traversed for the love of Christ; for another it means triumphant living in the midst of seeming failure. In every age the call has come to reveal Him in terms which are intelligible to that age and consonant with the circumstances of the individual life.

The world to which Christ came was not so unlike the world of today in some of its essential characteristics. Those Greeks who came to Philip belonged to an environment which worshipped beauty and sensuousness and the high and austere achievements of the mind. Their standards of beauty are still the models for this as they have been for every preceding generation. The Romans who, as rulers of Palestine at this time, must have known and seen something of these great feasts, belonged to an environment of temporal power and magnificence which to this day has left its mark on the whole western world. Their possession of great power and their display of wealth and splendour must have brought to the minds of thoughtful people some of the same questionings and apprehensions which will not be quieted in these days as we contemplate the wealth and power which lie in the hands of some present-day nations and individuals,—wealth so stupendous and power so mighty that for their wise and beneficent use they call for all the gracious gifts of mind and spirit available to man. The Jews of Christ's day had become past masters of the ritual worship of God through ceremonial observances; but scarcely could a breath of life penetrate the clinging folds of their formalism. About us, too, in our worship and service, cling the dangers of formalism threatening the living spirit. Christ came to a world in which old systems—social, political, religious—were at the point of breaking up. We are seeing before our very eyes a changing world on a scale never before even imagined, and changing so swiftly that its stages are no longer marked by decades and years but by months and days. The prevailing spirit of restlessness is not without its parallel in the times of which we are speaking. All-pervasive, it

penetrates to every nook and corner and tinctures all forms of human activity. But perhaps its most vivid manifestations are found in the youth of all nations, seeking to express themselves through the so-called "Youth Movements" of many lands and, in the shocked and despairing judgment of some of their elders, turning the world upside down; yet, for better or for worse, it will very shortly be their world and, through all their unrest, great numbers of them are earnestly seeking reality and the grace and truth which are found, not always and not for every one through creeds or through formulae and sometimes not even through what we call organized Christianity, but always and for everyone in the living Person of Jesus Christ. They are seeking for life; too often they have been offered only a creed or a ritual.

It is significant that the Greeks who came to Philip came not with any question about Jesus' teaching or Philip's beliefs about Jesus. If they had had much contact with the Jews they must have heard a good deal of discussion about Him. Was He merely the carpenter of Nazareth, the good and dutiful son of Joseph and Mary, or was He indeed the divine Son of God, the Messiah of whom they had heard their Jewish friends speak? Did He really perform the miracles of which they had heard talk drifting about and would He perform any at the feast? Had He actually called forth Lazarus from the tomb? Just how had He done it? What had He said? What was there in His teaching which made it so different from any that had been heard before? All these would have been natural enough questions, but the simple request "We would see Jesus" covered them all. Face to face with Him, looking into His eyes and hearing His voice, warm and glowing with the touch of His spirit upon theirs, they would know if He was divine; they would feel His power over the unknown forces of nature and even over death itself; they would recognize in His teaching those eternal truths on which the world still stands and of which He had talked with His disciples in terms of grass and flowers and trees and singing birds and explained to them about the Love of God which is itself the living principle that undergirds the world.

In its long process through the centuries Christianity has drawn to itself accretions of many sorts. Very early in its history the Christian church began to lay emphasis upon many things which had to do with externals, to the partial neglect of that life of the Spirit whose nurture and growth were the things that Christ had

seemed to care most about and which He had chiefly emphasized in His life and teaching. There came, too, as time went on, wranglings and disputings about doctrines, and hair-splitting arguments about metaphysical questions which only the most learned and philosophically minded could even dimly comprehend. One turns quickly the sad and shameful pages of history which record the persecutions through which Christians sought to enforce their beliefs upon non-Christian neighbours or peoples; and even toward other groups of Christians were these persecutions sometimes directed in the vain hope of convincing them of the truth of certain doctrines. As age has followed age, the church has had to carry, along with its triumphant achievements, the burden of its sins. But at intervals, all through this long history, new light has broken forth and men have seen a new vision and a new interpretation of the teaching of Christ as applied to the world of affairs in which they were enmeshed. A famous preacher has recently said, "There isn't anything half so sensible the Church could do as to go back and re-discover Jesus and His basic principles of life. He is the one great asset that Christianity possesses. . . . Once in a while the Christian movement has been glorious, so glorious that the best hopes of the world are yet to be found in Christianity, and wherever it has been glorious this one thing has happened: somebody has re-discovered Jesus. Wherever in the history of Christendom there has been a vital reformation that has lifted up the church to be a cleansing and transforming agency in human society, there at the heart of it somebody has re-discovered Jesus."

Perhaps there has never been a time in the history of the world when, by so many paths, people are seeking to find Him. "Never before," says a great Hindu, "have so many earnest minds of all races and creeds turned to Him for light and guidance in perplexities. . . . And though today Christianity but feebly reflects the spirit of its Master, the personality of the Master Himself stands before the world in compelling grandeur." In countries where the name of Christianity has lost its significance because of its identification with political and commercial practices against which the people are in revolt, the personality and character of Jesus Christ shines forth in undimmed splendour and men are asking the way to Him. They are studying the Sermon on the Mount as a way of life and not with the comfortable assumption that its teachings are too idealistic for application to modern conditions. Some of these

searchers are re-discovering Jesus and whenever that happens new life and transforming power break through the crust of easy acceptance of things as they are.

It is to this high service that we are specially called today—that of re-discovering and revealing Christ, not in creeds,—these have mostly been formulated,—not so much in rituals—a wealth of glorious expression of Christian faith and aspiration lies ready to our hand,—not in systems of theology,—there is, or should be, a sufficient number of these to meet every need,—not in very great additions to the excellent organizational machinery which has already been established and the parts of which have before this grown accustomed to each other through use. All these things have already had their beginnings and much of their development and have come into our hands as rich and precious inheritance from those who have laboured and into whose labours we have entered. To us who work in this land has been given the heritage of those pioneers who wrought mightily and laid foundations deep and strong in creed and ritual and theology, the while they so lived that those who came to them with the age-old question with which the Greeks came to Philip went away not unsatisfied. It is the crown and glory of their work and of ours that the building of the structure of the faith is the solemn trust of those who seek to spread the light of the knowledge of Jesus Christ among the people of their own country.

But what of us? How are we to serve most fruitfully? Where, for us, does the path lead through the complexities of the world in which we live and whose intricate and involved problems press upon us on every hand? The insistence of their pressure may be one indication of the direction of the path. How often, as we read the gospel record, our attention is caught by the mention that our Lord, after a hard day's work among the thronging crowds, retired at evening into the mountains for prayer and meditation; and how, "rising up a great while before day" He departed into a desert place to find through communion with His Father the needed supplies of strength and power for the day's work. Christ lived a busy life. His days were filled with ministries and hedged about with hindrances and obstructions. When He would have a time of quiet with His disciples wherein He might reveal to them more of the deep truths of His Father's Kingdom, the crowds outran Him and waited for Him, clamorous with their needs. They pressed upon

Him so that, on one occasion, we are told that the sick could not be brought within reach of His healing touch and had to be let down through the roof. They thronged Him as He passed along the ways, desiring only to touch the hem of His garment. His enemies pressed forward to watch and to listen, ever alert to catch Him in some utterance or to detect an infraction of some point of the law. The needy, the hungry, the sick and sinful masses of our common humanity surged about Him through all His days so that often He had not leisure even to eat. Most of His active ministry was carried on in the midst of turmoil and under outward conditions which would seem to offer little opportunity for teachings so vital and so fundamental as to change the deepest desires and impulses of the human heart. Through all this tumult, however, He moved with a majesty and power which had its origin in the quality of His life. It was this quality of life which flowed out from Him and made itself felt in the healing of the sick bodies and the sad and broken spirits all about Him, so that He Himself, with their touch upon Him, perceived that virtue had gone out of Him. What He did grew naturally out of what He was, when in the busy, crowded days He revealed to suffering men the love of God. His communion with His Father, to which He gave Himself in the quiet of dawn and of evening and the busy hours of ministry to human need which filled His days were but differing phases of a life, all of which was lived in unbroken fellowship with His Father.

All about us, as about Christ and His disciples, are multitudes of people, bewildered, troubled, perplexed by the swift transitions of a world which neither we nor they can fully interpret in its rapidly shifting changes. But they are responsive to that which in its very nature they recognize as having its roots in eternal values when they see these values exemplified in human life. And it is in the quality of human life that Christ finds His truest interpreters. It was because they had heard that Philip knew Christ well and was an intimate friend of His that the Greeks came to him saying, "Sir, we would see Jesus!"

For most of us, if we are to serve at all, it must be in the midst of crowding duties which clamour at us from morning till night. Whether we will it or not, our hours are filled with committee meetings and conferences and interviews and letters to be written and classes to be taught and the thousand things that go to make up the fabric of daily life. Can we, in the midst of the

swirling activities in which life must be lived, reveal Christ with freshness and reality? Is there anything that we can give which has greater value than this costly service? We are gathered here to study for a few days the future of Christian missions in Japan. That study cannot be separated from a consideration of the place and function of the individual missionary and it seems fitting that within these days we should ask ourselves searching questions about our service,—its quality, its direction, its real purpose, its chief emphasis. Centuries ago another missionary wrote, for the encouragement and inspiration of his fellow-workers, words which have thrilled the hearts of Christians ever since as they have toiled on with their eyes upon the shining goal toward which their faces were set: he said,—“What things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know Him, and the power of His resurrection and the fellowship of His sufferings.”

J. N. SCOTT.

The Tomorrow of Missions in Japan.

(i) The Enlisting and Training of Leaders, Both Lay and Clerical.*

THE FIRST FINDING. That the whole membership of the Christian Church should be at work, in preaching the Gospel, and in extending the Kingdom of Heaven on earth. This seemed to be the basal thought of the whole discussion in the group meetings. If the world is ever to be won for Christ, every Christian must be at work. In a real sense, the Christian ministry should be as wide as the Christian community. Every member of the Church, every redeemed man and woman, should be a preacher, a worker, a leader. Again and again the discussion of the group came back to this basal need of putting the whole membership of the Church to work, of making every Christian a leader.

This seemed to the group to be one of those simple, central things which would solve the whole problem of Christian leadership. For, first, it was felt that if all the membership of the Church were at work, then leaders would come to the top naturally. Men and women would appear everywhere about whom there would be no question in regard to their gifts and graces for special leadership. They would manifest their fitness for the stiff specialized training necessary for that special leadership. And, secondly, if all the membership of the Church were thus at work in natural spontaneous response to their own joyful experience of salvation, then the Christian spirit of service would be carried over into all walks of life. There would be outspoken, consistent Christian leadership where it is needed so much, in trade and business, in politics and statesmanship, in education, in medicine and nursing, in law, in journalism, in music and art and literature, and in the home.

Some practical suggestions were made toward realizing this ideal:

(1) Missionaries and pastors should learn the art of putting other people to work—instead of doing everything themselves.

* This article and the three following contain the findings as adopted by the Federation of Christian Missions at their annual conference in August, after their preparation and consideration by groups specially appointed for the purpose. To these Findings further notes have been added for information by the chairman of the respective groups.—*Ed.*

(2) One reason why so many Christians drift away from the Church is that they are given nothing to do in the Church. A vast amount of energy expended outside the Church might be expended inside the Church.

(3) The way to get Christians to work—is simply to give them work to do! The work itself will prove endlessly fascinating. This was put forward by a missionary who has been pre-eminently successful in starting up new centres of evangelistic and religious educational work here and there through a wide territory simply by using lay workers.

(4) The Sunday schools in Japan are too exclusively devoted to teaching little children. They should be enlarged in scope to take in young people and adults. This would provide a training field for work. It is rare in Japan to find adults and young people in Sunday schools. As a result of this sharp dividing line the children are kept out of the Church service. The Sunday school is supposed to be their total Church. The young people in between the children and the adults are lost in the shuffle and are in neither the Sunday school nor the Church. The better way would be to make the Sunday schools include the little children and the young people and the grown-up folks for the purpose of religious education, which should not stop with childhood. Then all three classes would logically be included in the Church service for worship and inspiration.

(5) A serious attempt should be made to get in touch with normal school graduates for this kind of lay Christian service. They are already trained for leadership and know how to do things.

(6) A very serious obstacle in the way of getting lay Christians to help in Church work in Japan is the idea that such service must be paid for in some way. The universal habit of *o rei* in Japan is a really terrible hindrance here. We feel that our Japanese fellow Christians must resolutely face this problem. Pastors hesitate often to call upon their members for such service as singing in the choir or playing the organ or teaching in the Sunday school, because they feel that it will be necessary to give them *o rei*. This habit of *o rei* bears down heavily all through business and social relations in Japan and we feel that the Church is a place where the habit might be broken.

The Second Finding. The need of more men and women in the full-time Christian ministry, men and women who give their whole lives to the work of the Church, is serious.

This question was immediately complicated by the discussion of the financial situation among the Churches. The fact was brought out that in many of our Churches and Missions there was already as great a supply of men coming out of our Theological Schools as could be cared for and backed up financially. This way of putting the matter, however, was countered by the stout claim by some in the group that a preacher or pastor of ability and zeal and consecration could always build up a Christian constituency which would support him and his work.

There was warm discussion over this assertion. The general conclusion was that there could be an immediate tremendous advance in the extension of the work of the Kingdom of Heaven in Japan, if only Christian preachers and other leaders had greater boldness and faith and expectation in the line of the ability and willingness of Japanese Christians to help in the financial support of the Gospel. Again and again Christian leaders have been amazed at the response to their appeals for money, when those appeals have been made. We feel that our Japanese workers must have greater faith in the financial ability of the Japanese Christian community. We feel that they must be bolder in presenting the appeal for money, not in the spirit or in the manner of beggars, but in the spirit of presenting to their fellow Christian the opportunity of service in the Kingdom of Heaven on earth. At the same time it was felt that it was not fair to expect that every faithful and consecrated young Christian preacher could go out and quickly build up for himself and for his work financial support.

When this financial side of the question was laid aside, the whole group agreed that, in view of the large percentage of unevangelized territory, and in view of the religious awakening so noticeable in Japan at the present time, there is need of a large immediate increase in the number of young men and women giving their lives to the work of the Church.

The Third Finding. There is need of a higher quality in the Christian ministry in Japan.

This followed as a natural corollary to the first two.

The interesting question was discussed as to whether the Christian ministry in Japan today is equal to the ministry of the earlier days. It was pointed out how noticeable was the change in the political leadership of the nation, how few outstanding statesmen there were today compared with the earlier years of the Restora-

tion. It was felt that much the same thing was true of the leadership of the Christian Churches. There is a dearth of men and women of conspicuous ability in Christian leadership today. At the same time the group felt that the average of the ministry today is higher than it was in the earlier days.

Some of the group put great emphasis on the need today of great Christian preachers. There is need, they felt, of preaching that will grip the hearts and minds and imaginations and will of the Japanese people, preaching that will make Jesus Christ central in the consciousness of the Japanese people.

All agreed that in some way it was necessary to get young men and women of greater natural ability along with deeper spiritual experience into training schools, and when there to give them a broader, deeper training.

The Fourth Finding. This centred round the question, How can missionary schools give better training to the young men and women who come to them?

There was surprisingly little discussion in the line of the improvement of our present theological schools. Some suggestions were added from the floor of the Conference later.

It was especially noticeable, after the discussions were over, that the question of the union of theological schools had not been mentioned in the discussions of the group. That is usually the first question up and the question of greatest interest. In this group there were but few representatives of the theological schools themselves. From the floor of the Conference, however, the point was made that there would be greater success in the training of our theological candidates, and greater success, too, in securing young people of greater ability, if the resources of our present schools could be combined.

Some of the practical suggestions from the discussions of the group were these:

(1) There should be more attention paid to training in general culture and in the amenities and manners of life. It was brought out that often young preachers offend and repel people by a lack in social graces.

It was reported that there had been good results in this line from the experiment in co-education being carried out in one of our largest theological schools. There were courses for young men and for young women in the same school, with a mingling of the

sexes in the classroom and in the social life of the school, and that there had been a noticeable improvement in the appearance and gentlemanly behaviour of the young men.

The whole experiment in theological school co-education was reported to be a success. The courses for men and women were separate, but the men and women had joint classes wherever the subjects and grades coincided. One good result was that the young men and women were thus brought together in personal contact and in acquaintance with each other while in school life, under the care and guidance of the teachers and their homes. This is better than to have them thrown suddenly together out in the work, often much by themselves. It will add to the independence and proper dignity of the women workers. It will give a greater unity and balance to the training of the workers.

(2) There should be more attention paid to practical courses in the theological schools, so that the young ministers may not only get a knowledge of the Christian message in the schools, but also may there learn as far as possible how to do things in the work of the Church out in the world. The representatives of the theological schools pointed out that it was often impossible to get the right men in the faculties to direct this practical training. It was comparatively easy to get scholars in this and that department of theological study. But for training in practical Church work it was essential that the teacher be himself a successful preacher or pastor. The Churches were very loath to give up their successful pastors for such work in the theological schools. It was reported that some years ago a committee of the Federated Missions or the National Christian Council had sent a strong appeal to the schools to put in courses in rural evangelism, with the practical suggestion that such work might well be substituted for some of the time spent on dead languages like Hebrew and Greek. But when one school replied that it had for a long time wished to give just such training and asked the committee to suggest any men who were qualified and would be willing to direct such work, there was no response. The greatest practical difficulty in theological schools is to find men qualified from experience and wise in teaching for just such work as this.

(3) A very interesting suggestion was made that students should be taken into our Christian homes and live there as a part of their training to be Christian leaders. It was felt that one of the

most important parts of Christian work in Japan is to influence the home life and the social life of the nation. How can the young students get Christian ideals for the home and for society without experience of their own in true Christian homes?

(4) The question of financial aid for the students in theological schools was discussed and it was brought out that such aid is made necessary by the fact that in most cases the young men who enter theological schools by doing so forfeit the financial support of their own homes. There are some Christian or otherwise high-minded families who will help their young folks in the preparation for the ministry, but in the majority of cases the families lose sympathy for the young folks when they choose that life-work. They know that it will not be likely ever to bring financial returns to the family. It is not an attractive investment. If the students are compelled to earn their total expenses while in school it will take too much of their time and strength. It was pointed out that financial aid to students was not peculiar to theological schools, but was the custom in government Normal and Military and Naval Schools, and, through private endowments, in Schools of Art. In no theological schools known to the conference did the students pay their own way absolutely. But at the same time it was felt that great and constant care should be taken in the administration of scholarship funds. Some schools give the smallest possible amounts supplementary to what the students can earn themselves. Some schools require that the students do definite Church work while receiving scholarship aid. The thought was expressed that candidates for the ministry really begin that ministry when they enter our theological schools and that therefore there is a resemblance between any aid they may receive then and their support from the Church after they leave the schools.

(5) Suggestions were made from the floor of the Conference that the schools might well pay more attention to training in religious education and in Christian sociological practice. Most of the theological schools are doing work in these lines but suffer from the lack of good teachers.

The Fifth Finding. This concerned itself with the problem of, how to get the stronger young men and women, the young men and women of greater natural ability and deeper spiritual life, who are so needed in the Christian ministry in Japan? It was emphasized,

(1) Missionaries should begin much sooner than they do in

presenting the appeal of the Saviour and the Church. They should begin in the home, the Christian home, and try to start the children there along the long trail of Christian service. They should try somehow to get back into the hearts of Christian parents the spiritual ambition that their children should be given to the Lord's service.

(2) Missionaries should follow this up in the Kindergartens, in Primary Schools, in Middle Schools. Conversely, the tendency is to wait too long before an attempt is made to put the ideal of Christian service before the imaginations of our young people.

(3) Something should be done to keep unqualified young people out of the training schools. There should be a greater conscience in recommending candidates for our Theological Schools. The laymen ought to feel more keenly their responsibility in the proper recommendation of such candidates. Some schools require the recommendation and backing of district organizations in addition to, or as a substitute for, the local Church or pastor or missionary. Some schools had felt that missionaries were more to be relied upon than the Japanese pastors in the carefulness of recommendations, but had found that at times missionaries too failed in this important trust. Filling up our schools with unqualified young men and women results in low standards of education. It also keeps away from our schools young men and women of greater natural ability by giving to our schools the reputation of being low grade. But it was felt that the judging of candidates for the ministry as to their natural ability and future promise of success is a most delicate and difficult matter.

(4) Summer schools and camps provide a wonderful opportunity of presenting to young people higher life ideals, and especially ideals and opportunities and the duty of Christian service. This was stressed again and again in the discussions. Missionaries can here find one of their best opportunities for enlisting Christian leaders.

(5) *The Myojo*, the magazine published by the Christian Literature Society and distributed among students in the government schools, gives another opportunity for presenting Christian ideals of service. There is need of a similar magazine for girls' schools.

(6) As the Student Volunteer Movement in America has helped in enlisting over 11,000 young men and women who have gone forth to preach the gospel in distant lands, it was felt that there ought

to be some kind of an organization in Japan that could put the needs of Christian workers before the students of Japan in such a challenging way that thousands of Japan's choicest young men and women would volunteer for the task of winning Japan, the Orient, and the World for Christ.

(7) There is need for literature on such subjects as "The Call of the Christian Ministry," "The Call to the Christian Ministry," "The Glory of the Ministry," "The Christian Pastor," "The Romance of Preaching," "The Pastor, His Life and Work," "The Christian Ministry," "How God Calls Men." Such books would give the present ministers a higher conception of their privilege as ministers and also be used by the Holy Spirit in leading young men and women into Christian work.

(8) Finally the climax of the discussion was reached when one after another began to suggest that after all the real way to get the young men and women for the Lord's service in Japan, was the old powerful way of prayer. Our Saviour Himself said, "Pray ye the Lord of the Harvest that He send forth labourers into his harvest."

While all that had been said about ways and means was true and good and necessary, still it was felt that it was just straw and stubble before the simple mighty power of prayer. The tremendous task of enlisting and training a sufficient Christian ministry for the work of the Church in Japan, and the task of putting ideals of Christian service throughout the whole national life of Japan, while they demand all the common sense and all the wisdom available in plans and methods and means, ultimately and only can be accomplished through prayer.

A. D. BERRY.

The Tomorrow of Missions in Japan.

(ii) In Christian Educational Institutions.*

FINDINGS

CHRISTIAN educational institutions are a necessary part of the work of the Christian Movement in Japan. Christian communities cannot be built up without them. They not only help in the training of leaders; they also give opportunity for intensive evangelistic

* See footnote on page 302.

effort and religious culture, and for the interpretation and application of Christian ideals to the life of the country.

Japanese Leadership

Positions of leadership and responsibility in Japanese educational institutions belong to the Japanese. In positions in which the missionary is retained, it is understood that such positions are held at the request of responsible Boards of Trustees—on the field.

On these boards the Japanese are universally represented. The proportion varies from a third to nine-tenths

As increasing interest and support grow out of increased responsibility, the proportion of Japanese Christians on the Boards should be increased so far as this is compatible with the maintenance of the Christian character of the school on the one hand and the development of local responsibility and support on the other.

Ownership of Property

Especially as an aid to securing increased support from Japanese constituencies, the ownership of the school properties should belong to boards of trustees of the schools organized under Japanese law.

Endowment

In view of the fact that no school can now secure government recognition without endowment; and in view of the fact that schools cannot be maintained on tuition alone, some provision for a permanent fund becomes a necessity. This need for endowment constitutes a legitimate appeal to the whole constituency of the institutions, both Japanese and foreign.

Christian Work in non-Christian Schools

There is a challenging opportunity for Christian work in non-Christian schools. Tens of thousands of Japanese young people never come in contact with Christian schools or churches. To touch their lives, and from among them secure outstanding leaders for the Christian Movement, Christian hostels should be established in close association with local churches near government and other private schools. Christian teachers and professors should be encouraged to cooperate with the students in the conduct of their hostel and in the stimulation of helpful activities in the local church and in the Y.M. and Y.W.C.A.

School for Labour Leaders

During the last three years nine million Japanese men have been enfranchised. These enfranchised labouring classes are or-

ganizing for political and social action. They are as yet poorly supplied with educational opportunities and with adequate intelligent leadership. This newly developed class of citizenship offers a distinct challenge to Christian educational leaders. It calls for special and united study and for intelligent cooperative effort.

In view of these facts the Christian Movement in Japan should take advantage of the present opportunity and endeavour to find ways to cooperate in founding and maintaining an institution for the training of labour leaders.

Foreign Missionaries Pro Tempore

In addition to regularly appointed missionaries, missionary Boards should be urged to send to Japan prominent Christian leaders from the home churches. Educators, scientists, statesmen, social workers, spending weeks or months in the Orient, studying oriental problems, and bringing messages to the Orient from the West, could render great service to both East and West. The intellectual life of Japan is especially susceptible to inspiration and stimulation from recognized leaders in any field of endeavour. Abundant opportunities are offered such leaders for coming in contact with leaders in Japan and for the fullest expression of their ideas. Their outstanding positions would enable them to carry the Christian implications of their messages to every quarter of the Japanese Empire. Their work would be in the truest sense supplementary to be intensive work of the Japanese Christian and his missionary associates.

Kindergartens

There is practically an unlimited field for Christian kindergartens in Japan; present kindergartens should be continued and new ones opened. Special effort should be made to maintain them at the highest government standards. But beyond meeting the technical requirements, emphasis should be placed on the Christian nurture of the children.

There is also great need for adequately supported kindergarten training schools. These schools should cooperate to hold the standards high, and to send out teachers thoroughly equipped to make their work efficient and their influence Christian. They should be encouraged and prepared to take positions of leadership in the educational world, where even outside Christian schools, Christian teachers are welcomed.

Primary Schools

Inasmuch as Protestant missions have not assisted in maintaining many primary schools, it is urgent that the work of the Sunday school be stressed. Better Sunday-school organization, better trained teachers, and better equipment for churches must be provided if even a few of the children of the local primary school are to be drawn into the Sunday schools and taught and trained in the Christian way of life.

There are also increasingly opportunities for trained Sunday-school workers to cooperate with teachers and leaders in non-Christian schools.

Cooperation in Higher Education

There should be a spirit of union and cooperation amongst the Christian schools. The work of the Christian colleges and universities would be greatly strengthened if some scheme of cooperation and coordination such as has already been realized in Toronto and London could be carried out.

Normal Schools and Teacher-Training

In view of the multiplied influence of the teaching profession in Japan further attention should be paid to Christian work among students of government normal schools.

Moreover, one or more of the present Middle schools should be encouraged and enabled to establish a normal course for the training of primary school teachers.

While recognizing the difficulties and possible dangers of a similar policy for girls' schools, there should be further study and experimentation in this field.

NOTES ON ABOVE FINDINGS.

The findings of Group I do not call for extended comment. The findings of the Tokyo group and those of the Osaka group formed the basis of the discussions of the Conference Group.

The results of the discussion were adopted by the Conference as presented by the group, and the findings as printed above represent the unanimous action of both the Group and the Conference.

The Necessity for Christian Schools

All are agreed that Christian educational institutions are a necessary part of the work of the Christian Movement in Japan. The discussion indicated that there was a division of opinion as to the

type of institution needed. Many feel that too close imitation of the government schools for the sake of securing numbers often sacrifices educational efficiency. The same amount of money and interest expended in more ideally conducted institutions might greatly help in improving educational conditions. Many non-Christian educational leaders are experimenting in education along new lines, and it may almost be said that educational leadership, so far as constructive progress is concerned, is outside the Christian Movement. Much good work is being done in Christian schools, but the schools themselves are conducted along the lines specified by the Department of Education.

Again, the willingness of public school leaders to cooperate with Christian leaders in work for and among students has led many to advocate the establishment of hostels and other student clubs where leaders may be found and trained in connection with government institutions. This does not mean a withdrawal from the field of education in the case of established schools, but it does point to possible ways of further extending the influence of Christianity among the students and teachers of Japan.

Japanese Leadership

In the near past there has been a tendency to differentiate sharply between missionary and native Christian in administration. But more recently there is an indication that the Christian Movement is a bigger thing than "native" or "foreign," and that it is wise to put the man in the place of administration who best meets the needs of the situation. The problem is not a serious one when institutions have Boards of Trustees which represent the Japanese constituency, and which choose the administrators of the institution. The day of missionary administration under the control of foreign boards is fast passing. Missionary administration under a Board of Trustees made up in Japan, and representative of all interests, seems to meet the needs of the situation, when for one reason or another, Japanese leaders are not at hand.

Ownership and Endowment

Everything in the discussions indicated a desire on the part of the missionaries to put the institutions on such a basis as would remove all suggestion of foreign control. What is desired is that all the schools shall cease to be "parochial" and become active centres of public life, in closest touch with the educational needs of

the country. In the holding of property and in the securing of endowments the whole Christian constituency of the institution, foreign and Japanese, is treated as one.

Cooperation

For many years the question of cooperation among the Christian schools has been widely considered. Some not altogether successful attempts have been made. Denominational rivalry, institutional loyalty, geographical and social necessity, have separately and unitedly made any union seem impossible. Two of the denominations have already established universities, and others are in prospect. It would seem that the opportunity for establishing an outstanding Christian university for the whole Christian community has passed. Even efforts to establish a union theological school have proved a failure. This was the one point brought up on the floor of the Conference in criticism of the report of the Group; i.e., no recommendation for the establishment of a union theological seminary. But it soon became apparent that such a recommendation would not be supported by the Conference.

And the reason for failure cannot be laid altogether at the feet of missionaries. The reasons for separate schools exist on the field, and the Japanese are themselves the least likely to unite in their theological institutions. In this as in other matters the missionaries are following Japanese tendencies and leadership.

It will be seen from the report of the findings on educational administration that there is a wide field for service in Japan. Education is actually regarded as a necessity among the Japanese. Almost any kind of a school can secure students. The question is one of missionary policy and permanent leadership in a community in which an institution is to be built. And if Japan is to be evangelized not only are specific Christian institutions needed, but the educational life of the Empire must feel the force of the Christian ideal of life, and suitable activities must be provided for the multitudes of ambitious children and youth who crowd the public schools. This is a challenge to the churches and Sunday-schools.

H. B. BENNINGHOFF.

The Tomorrow of Missions in Japan.

(iii) The Presentation of the Christian Message in Relation to the non-Christian Faiths of Japan.*

FINDINGS

- I. The first great essential in the presentation of the Christian message is a firm grasp on the great spiritual realities for which Christianity stands and the ability to distinguish between what is real content and what is but the form and clothing of the Christian message.
Among the essentials in the Christian message which we would specially stress at the present time in Japan are:
 1. Personality—
 - (a) The personality of God.
 - (b) The attractiveness of the personality of Jesus Christ.
 - (c) The value of human personality.
 2. The social implications in the teachings of Jesus.
 3. The Cross, both as being God's way of salvation and as standing as a challenge to the selfish and materialistic tendency of to-day.
- II. The second great essential is a sympathetic attitude and open-mindedness towards, and a real knowledge of, the non-Christian Faiths. Whether Christians should be indifferent, hostile, or essentially friendly towards the non-Christian systems should depend entirely upon what these really are, and this can only be determined by a study of them and not by any *a priori* assumptions. Our study of these non-Christian Faiths should include not only what they were in their beginnings and historical evolution, but especially what they are today and what they are trying to become. Obviously one short conference cannot settle these questions but a few general points may be agreed upon as an approach to the whole question.
 1. Human nature is essentially the same the world over and the deepest human needs are also essentially the same.
 2. All higher non-Christian religions are in one way or another quests on man's part for the enrichment of his life by establishing vital relationships with the divine.

* See footnote on page 302.

3. The answers as to what really enriches life vary in these religions all the way from such things as meet the elemental needs of the body to the highest moral and spiritual realities which the spirit of man craves, both for this life and for a life beyond.
4. The answers as to what is meant by "the divine" are also exceedingly varied, ranging in the non-Christian Faiths of Japan all the way from a low animistic and polytheistic conception to a philosophic monism which may be materialistic, pantheistic, semi-theistic, or merely reverently agnostic.
5. Christianity must, therefore, recognize this wide range in the actual facts of the situation, and so it would be absurd to deal with the non-Christian Faiths as a whole or even with any one of them as a whole. Probably the wiser approach would be that while on the one hand we recognize the existence of so-called non-Christian Faiths and Systems, we think, on the other hand, largely in terms of the individual adherents of these systems, realizing that there are enormous differences among them, and that some are far nearer the Christian conception and manner of life than others. These individuals might be classified roughly as follows:
 - (a) The ignorant masses on whom popular Buddhism and Shinto still have a very strong hold and whose conception as to what the true enrichment of life is and what the divine might be are pathetically crude and inadequate. With them might be grouped the professional religionists who themselves either hold such views or who deal with their adherents in terms of popular Buddhism and Shinto.
 - (b) Rare spirits among the old-fashioned Buddhists and Shintōists who have been little influenced by western life and civilization, but who as sincere seekers after truth have found a spiritual life of a noble and high order.
 - (c) A large and growing group among Buddhists and Shintōists who have been greatly influenced by our expanding common world-culture and by Christianity and who, though loyal to their old faiths, are often

nearer the Christian position than they are to the traditional position of their fathers in the faith.

- (d) An even larger group made up of all classes and degrees of education, who do not regard themselves as adherents of the faiths of their fathers or of any definite faith, but who are largely the product of our modern common world culture. This large group divides itself into two main sections: (1) Those who are religious and who in their whole outlook on life are often very near the Christian position. (2) Those who are essentially indifferent to religion in any form.

III. Naturally the Christian approach to these various groups must vary somewhat from group to group though the Christian message is at heart essentially the same for all men.

1. Group "a," those ignorant masses on whom popular Buddhism and Shintō still have a firm hold, constitutes a special problem both on account of its size and also because of the religious ideas which these masses hold and which are in themselves often a serious hindrance to the acceptance of the Christian message. Our ally in reaching this group is everything that makes for enlightenment. The whole trend of the modern educational system of Japan is largely against the things for which the religion of the masses stands. Nevertheless we could wish that the Japanese Government might adopt such a consistent policy in all its dealings with this group as will not hinder this process of enlightenment. With this group, more than with any other, the Christian message must express itself primarily in terms of concrete deeds. The Christian spirit that makes this approach can be trusted to find a way to formulate its message also in words and ideas that will be understood. Probably the reaching of this large group will be primarily the work of Japanese Christians, though there may be an exceptional foreigner who is really fitted for it.
2. To approach those rare spirits in group "b," those who are little influenced by our modern world culture but who have found a real spiritual life, will not be the task of the average missionary, though an insight into their lives might be most illuminating to all. Here is required not only a firm grasp on the Christian essentials but also a wide

knowledge of the variety of religious experience, both Christian and non-Christian.

3. Our approach to group "c," those adherents of the non-Christian faiths who have been greatly influenced by our common world culture and who are reshaping their own religious ideas and ideals largely along Christian lines, involves probably the most delicate task. The great danger here is that so many in this group stand for a vague religious syncretism which easily leads to compromises embarrassing for Christians. As a rule, this group is ready to co-operate with Christians, and we Christians should be friendly towards them as an essential step in winning them for Christ. We are convinced that in order to effect the highest spiritual progress of the Japanese people it is absolutely necessary that the uniqueness of the Christian message be asserted. But at the same time we do not consider that this fact should prevent friendly fellowship and co-operation wherever possible in general social and reform movements which do not compromise the Christian position.
4. Probably the group most accessible to the Christian message is section (1) of group "d," and those who are in a large measure the product of our common world culture, and who are inclined towards a religious view of life even though they are not as yet adherents of any historic faith. In formulating the Christian message for this group we meet in a large measure the same problems that are met in trying to reach men and women with a modern education in any part of the world.

To make an impression on section (2) of group "d," those who are also largely the product of our common world culture but who are so hopelessly absorbed in the mere externals of life that they are quite indifferent to all religion, is of all tasks in Japan, as in other lands, the most difficult.

NOTES ON ABOVE FINDINGS

The above Findings as finally adopted by the Conference of Federated Missions were little discussed by the Conference as a whole. The few comments made were favourable and to the effect that the Findings are a happy balance between two extremes, one

of which is either indifferent or hostile to the non-Christian religions and the other of which sees more good in them than the facts warrant. The Findings are really those of a smaller group which met twice for two hours at each meeting. This group had placed before it at the beginning of its discussion a statement drawn up by the chairman which was in a large measure adopted in its original form. There was also before the group a summary of Findings from a group in Western Japan which during the year had had several discussions of this general subject.

While, therefore, these Findings are now official as coming from the Conference of Federated Missions and while several minds had a share in formulating them, it can hardly be said that they represent the mature deliberations of the missionary body in Japan. They are merely a beginning of a study of this great problem which is becoming more and more a real issue in missionary work, and this beginning must be developed by further study during the next few years. It seems strange that this problem has received so little attention in the past and that this year is the first time that the Conference of Federated Missions took it into serious consideration. To be sure, a few missionaries have been working on it for years and seem quite well aware of all that is involved, but the vast majority of missionaries seem to have either ignored it or been too much perplexed by it to face it frankly.

The large attendance at the group meetings showed that many now realize how important it is for the missionary to know something about the non-Christian religions and Christianity's relation to them. Even though comparatively few took part in the discussions it was plain that all were deeply concerned. For it is true not only that today there is great interest in the general subject of Comparative Religion but also that almost every missionary in Japan faces the question as to just what attitude he should take towards non-Christian leaders, many of whom are quite ready to co-operate with the missionary in various kinds of good work. The discussion revealed the fact that missionaries in Japan take on the whole a very friendly attitude towards non-Christians but that at the same time they feel very keenly that Christianity must stand clearly and positively for its own type of life and its own message, and that it cannot afford to be drawn into embarrassing compromises, however willing individual Christians may be to co-operate in good works with individual Buddhists and Shintōists. Most missionaries

feel greatly perplexed as to just what the non-Christian religions of Japan really stand for today. This feeling is amply justified by the facts of the situation. Even those who have for years made a serious study of the religious situation are at a loss to determine what the non-Christian religions are even in the essentials of religion. However liberal a Christian may be and however ready he may be in recognizing truth wherever it is found and under whatever name it expresses itself, there are a few things which seem essential and clear for which Christianity has always stood and will always stand as long as it is even remotely Christian, but even in regard to these few essentials it seems next to impossible to know where some of the modern leaders of the non-Christian systems stand. Under these circumstances the attitude of the vast majority of missionaries in Japan seems to be an essentially right and Christian attitude when they say in substance, "We want to be friendly to Buddhists and Shintōists and we shall co-operate with them in such general reform movements as the Temperance Movement, the Peace Movement, the Purity Society, etc., but we cannot enter into any formal co-operation beyond such general movements which would in any way compromise us in what we consider the great essentials of religious belief and ideals of life."

A. K. REISCHAUER.

The Tomorrow of Missions in Japan*

(iv) Race Relations—What can Missionaries Contribute to the Improvement of Race Relations?

FINDINGS

THE findings may be presented under three heads: (1) The Problem in Relation to the Historical Background; (2) The Problem in Relation to the Spirit and Guiding Principles of Solution; (3) Some Practical Suggestions.

I. The Historical Background

The problems involved in race relationships are largely the outgrowth of modern political, economic and cultural developments. The expansion of Europe to all parts of the earth, with tendencies to political domination and economic penetration, has brought about innumerable contacts between the many races and cultures that, previous to the modern era, had evolved in comparative isolation. The result has been far-flung rivalries and even enmities in which, for the time being, the possibilities of great good latent in human contacts are finding no adequate expression. The mechanical, industrial and scientific efficiency of Western civilization has challenged the attention and, to a degree, the admiration of the world. This has also provided a basis for what appears to the other races as a more or less conscious assumption of cultural superiority on the part of those who represent the European tradition. In the train of these contacts have come widespread awakenings of various groups of mankind along national, racial and cultural lines. It is in the midst of these awakenings to self-consciousness that Christian Missions are called upon to do their work.

II. The Spirit and Guiding Principles of Solution

Our task as Christian missionaries in this connection is to aid in bringing about the substitution of the spirit of universal brotherhood as exemplified by Christ, for that of racial prejudice; first, through a more thorough conversion of ourselves to this new spirit, and second, of all those to whom our influence reaches both in the home lands and in regions of the Orient where our fields of labour lie.

As regards ourselves, the primary requisites are honest thinking, unsparing self-examination, and uncompromising practice. Follow-

* See footnote on page 302.

ing the above there must be no pains spared to obtain through the printed page, the open ear, and the alert observing of life all around us, a deep and wide appreciation of the many factors contributing to our solution.

Concerning the home lands, in so far as we have opportunity, we should make it a sacred duty to exert every effort to present a true and balanced picture of Japan in our reports, by no means an easy task, perhaps one of our most difficult tasks. Again we would be treading in His steps if we should lend our aid whenever possible to all movements that deprecate national aggression at the expense of a brother nation, whatever form that aggression may assume.

In relation to the lands in which we labour, and to the people, it is imperative upon us, avoiding even the appearance of light-minded self-assertiveness, to hold ourselves at all times spiritually *fit* to exemplify the supremacy of brotherhood in all our tasks and especially in our everyday relations with those about us.

III. Practical Suggestions

1. The missionary's first sphere is in contacts with Japanese Christians and fellow-workers. Here is a microcosm of international relationships where the Christian ideal can be put into practice. The missionary must seek to be free of race prejudice especially in all matters relating to discipline, administration and finance. It is significant that the missionaries who have won great respect, and have exercised special influence in the past, have often been those of the non-assertive type, who spoke little but loved much and with a love that knew no racial boundaries.

2. The missionary has a responsibility to interpret Christian civilization rather than Western civilization. He will do so by constructive rather than destructive criticism of Japanese civilization and will be chary of volunteering criticism in public. There is a place for criticism in circles of friendship where there is mutual trust and similarly the opinion of the missionary is likely to be sought if he has proved himself a lover of Japan.

3. The missionary must inevitably represent Japan to his home country. The first purpose must be to give a true and balanced picture of Japan as she is today.

- (a) The missionary is expected to present those features of the country in which he works which may be strange to his audience and therefore must be on his guard against a wrong emphasis. He must keep abreast of the changes that are going

on. It is a useful test to imagine his Japanese friends as being in his audience when he presents Japan to the home constituency.

(b) In explaining Japan in extra-missionary aspects he must be careful to speak only as he is qualified. It is not every missionary who can speak with authority on political or economic conditions.

4. With due regard to bigger claims upon his time and energy the missionary can make his contribution in social and recreative organizations which bring Japanese and foreigners together.

5. The missionary should, as far as practicable, seek membership in associations that have as their object the bettering of international relationships. The choice of such associations is being continually enlarged.

6. While the missionary will abstain from interference in purely political questions, he must be ready to express an opinion and exercise his influence when moral questions are involved on which it is generally agreed that Christian principles are clear. He will, however, prefer to do so through bodies which are predominantly Japanese.

NOTES ON ABOVE FINDINGS

The comments on these findings might more fittingly be made by some member of the discussion group, or of the final drafting committee, more in accord with their general purport. It is quite possible on the other hand that such a person would be difficult to find. In the shape in which they are here printed they are the outcome of so much compromise that enthusiastic supporters of the resolutions in their entirety are perhaps very few. If it is asked, how then could they receive the practically unanimous vote of the whole Conference, the only answer is that here probably lies a mystery. Part of this mystery may be dissolved by the explanation that since the findings, as presented, represented the best that could be done by the special group having the subject of race under consideration, there could be little hope of a more illuminating result from a larger group with a comparatively brief time for deliberation on the topic. Another possible explanation is that the Conference was tired and therefore eager to adjourn—too tired at any rate to contemplate with equanimity a long-drawn-out discussion of a subject that lends itself with peculiar facility to acerbity—and eloquence.

In its final form this report of the committee on race might

aptly be described as a sort of literary hodge-podge. The chairman's share in the report is confined to the introductory paragraph on historical background. Aside from a very slight toning down, this part stands as it was submitted. The second section dealing with "the spirit and guiding principles of solution" was produced in the main by two or three members of the discussion group, all of whom served at different times on the committee to draft the findings. Part of this section was also watered down somewhat in running the gauntlet of the larger group. The final section, devoted to practical suggestions, was taken almost verbatim from the report of a committee that had been working in Kwansai under the chairmanship of the Rev. J. C. Mann. This group had held several meetings for discussion of the subject of race and missions, and the report represented a careful effort on the part of the chairman to summarize the discussion and state the consensus of opinion expressed in the group. Early in our deliberations it became apparent that this simple, somewhat impromptu statement of the Kwansai committee, of some value so far as it went but wholly inadequate as an analysis and interpretation of the large question under consideration, was nevertheless the sort of thing most in favour with those who had met for discussion. At any rate those in favour of this report as a way to get by, without becoming involved in the controversial aspects of the question before us, were more aggressive in presenting and upholding their point of view than were those who disagreed. This is not said to discredit the former group or to absolve the latter, for the discussion was conducted on a democratic basis with equal opportunity for all sides to present their views. In fact it is quite possible to overestimate the number of those who were not in accord with the general trend of the conclusions that were gradually emerging, as well as the vigour of their latent dissent. Be that as it may, the report of the Kwansai committee makes up a large part of the findings in their final form, though it should be added that even here a little blue pencilling was done in order to meet the requirements of some of the more cautious brethren. This statement is offered by way of analysis of sources.

As a possible basis of the discussion that was scheduled at Karuizawa, the committee that had been meeting in Tokyo during the winter studying the race question, presented the results of the "range of opinion measure" which they had devised and to which they had received approximately four hundred responses. While

there was clearly considerable interest in the analysis of these opinions, there was no interest whatever in pursuing the matter further. In justification of this it should be said that all this material was of course new and somewhat unfamiliar, and that it raised questions regarding the source and nature of racial attitudes which it was a little difficult to discuss offhand. There should be, by the way, a fairly full analysis of this "range of opinion measure" ready for publicity before long, and it will then be possible for others to estimate its significance.

It is not perhaps unfair to say that the discussions at Karuizawa made it clear quite early in the game that nothing in the way of a vigorous, courageous, and analytical pronouncement on the race question could possibly emanate from the group as it was constituted. This is not said in criticism but merely in recognition of facts. The people who believe in the myth of a "chosen people," whether Hebrew or Anglo-Saxon, and who get inspiration from reflecting on the immense significance of "the white man's destiny" have a right to their point of view, and as a rule they are not reluctant to present it. An element of this question that must be kept in mind is this: the race problem occupies a position on the border line between scientifically verified facts and popularly accepted prejudices. In a sense the whole question is in what the physicists would describe as a state of solution. On many significant phases of the question, those who know most about it are often inclined to be least dogmatic: it is reserved for those blessed with a liberal allotment of popular prejudice to speak with unrestrained certainty.

It may indeed be doubted if any other major human problem is so cluttered up with prejudice as is this one of race. Of all that might be said on the subject, this is perhaps the one statement about it on which there is general agreement—every one admits the other fellow's prejudice. People do not think dispassionately on this question. For this reason it can be maintained with some justice that the race problem is not one on which group judgments are of great value, particularly if the points of view represented within the groups are so diverse as to force the common denominator of their thought into feeble and conventional grooves. To say this is not by any means to disparage all compromise on the grounds that it is ineffective. On the contrary, compromise, particularly in the field of action, is frequently the only avenue of escape from a sterile

status quo. The same cannot always be said of our thinking on problems. In this realm the important consideration is how can the thinking we do, the ideas we express on a given proposition, be made to inspire, to agitate, to stimulate, to educate, and at times perhaps even to irritate those who are exposed to our views. These are among the important functions of thinking and it is unfortunately too often true that they vanish through the same door by which compromise enters. One would not maintain that this always happens, but one is convinced however that group proclamations on controversial questions, especially when the groups are made up of divergent elements, are not often weighted with challenge and inspiration. The findings of group three on the race question are a case in point.

That part of the findings dealing with solutions seems to be particularly inadequate. Much of the material that appears under the head of guiding principles might more appropriately have been included under the final heading, practical suggestions. To call most of it "good advice" would be entirely fitting. As the situation may be interpreted much of the weakness of the missionary approach to the race problem lies in a failure to distinguish between methods of solution and spirit of solution. This is illustrated by the phrase so frequently on the lips of Christian leaders and missionaries, that only Christianity can solve the race problem. This is a fatal over-simplification. By taking our stand on such ground we expose ourselves to the charge of being doctrinaire idealists. It avails little to insist that when missionaries say this they mean merely that ultimately it is true that only Christianity can solve the problem. "Ultimately" is a vague, indefinite something, and meanwhile the scientist, the educator, and the social worker are carefully and laboriously at work in an atmosphere of high idealism to determine the next practical steps by which progress can be made.

Recognition of these facts was made in the tentative findings submitted to the Karuizawa group, but the whole section of which it was a part was never given serious consideration. This paragraph read as follows: "An intelligent appreciation of the many ramifications of the problems of race relationships, ramifications that wind themselves through the complexities of modern economic, political, and cultural life, should lead us to see that the working out of solutions is the joint enterprise of scientists, research specialists, educators, statesmen, and religionists. Missionaries, whose field of

work is among people of other races, should welcome every opportunity to work with those of other faiths than their own, whenever and wherever there is evidence of willingness to cooperate." When the section regarding solutions, of which this quoted paragraph was a part, was read before the group it was voted to substitute for it another report which was also up for consideration, and which now appears, with some modifications, in what is the first paragraph of the section on "spirit and guiding principles of solution." At the same time the drafting committee were instructed to add to this section a summary of certain ideas that had been expressed in the discussion.

The final section having to do with practical suggestions, was subjected to one or two interesting changes—interesting especially as examples of the point of view that dominated much of the discussion. In connection with Section 5, several organizations now represented in Japan were mentioned in the original report as examples of what the committee had in mind. Among these was the Foreign Section of the League of Nations Association. Opposition to the inclusion of this one finally resulted in the omission of all. The objection to this Association was based on the opinion that to recommend to American missionaries that they affiliate themselves with an organization that promotes interest in and study of the League of Nations, might compromise them with their home constituencies. In fact, the supposedly ever-watchful home constituencies were several times dragged in and dangled before our eyes for the purpose of imposing proper restraints upon our thinking on this and other equally delicate subjects.

In Section 6 the original resolution included mention of the National Christian Council as one predominantly Japanese organization through which it might be advisable for missionaries to express themselves on public questions involving Christian principles. This, too, met with opposition on the ground that the National Christian Council was not sufficiently representative, notwithstanding the fact that it is perhaps the most representative Christian organization in Japan and that at least four-fifths of the people present were members of missions affiliated with the Council. This incident illustrates what took place several times in the process of determining the character of the findings. These things seemed to happen despite what one could not but feel was an unexpressed majority opinion to the contrary.

There are doubtless several lessons to be learned from a careful observation of this group and its findings. It will suffice to mention one of these lessons which seems fairly obvious: while a group in which there is great diversity of opinion may profitably discuss a problem such as race for educational ends, when the necessity of making a pertinent proclamation on the subject is involved as part of the group's function, such diversity is a serious hindrance.

ARTHUR JORGENSEN.

Two Impressions of the 1927 Conference of the Federation of Christian Missions in Japan.

(i)

By a Senior Missionary

THE Twenty-Sixth Annual Conference of the Federation of Christian Missions in Japan met in Karuizawa from July 31 to August 3, and was distinguished from its predecessors by two important points: First, its chairman was not a male person, but Miss J. N. Scottt, of the Y.W.C.A., and second, its programme procedure was new—being carried out by the group-discussion method; finding only being reported to the general assemblage, on the final day. And both these innovations proved highly satisfactory.

Beyond this, one is inclined, in recalling these annual Federation Conferences, to think of the classical Mountain that laboured and brought forth a mouse,—until one reminds himself that, after all, the real glory of such gatherings is the demonstration before the world that it is possible for thirty-odd varieties of religious organizations to meet together and discuss anything at all and part in peace; while their chief value to the participating bodies is such by-products as fellowship with others of diverging experiences, exchange of ideas and methods, and encouragement of isolated pioneers in their efforts to start something individually.

As we look back over about a quarter-century of attendance upon these Conferences, we are struck by the fact that of the many significant movements which have been fathered by the Federation, nearly all have persisted and developed because of the zeal and sacrifice of certain individuals, rather than by any concerted or continuous efforts of the whole group. Yet even as a place for kindred minds from among the various cooperating Missions to discover each other and arrange to get together outside, the Federation is a worth while affair.

Of the present session it was true, as usual, that the wealth of data brought forth by group discussions and by further conference on the floor of the whole assembly, and the significant elements in the various reports and addresses presented, were all left at loose ends, and the visible results of all the efforts and expense of the gathering were inconsequential. If any suggestion was brought

forward looking to a definite policy or plan of action, immediate objections were exhibited by those timid of adventure or of anything involving considerable difficulties.

As I have intimated, there were excellent features to this year's conference; but these will not be improved by praise; whereas faults if recognized may conceivably be avoided in the future. Therefore we suggest the wisdom of studying the weak points, rather than the virtues of our recent gathering.

To begin with, one could not but marvel at the *tardiness* with which all sessions opened—because of the apparent obliviousness of the missionary body to time-observance. In bygone times we criticised our Japanese associates for their "Oriental" disregard for appointed hours. We have either caught the germ, or have lost some of our original "pep" and promptitude.

And the second general condition observable was the apparent absence of expectation, or desire, to gain anything from the Conference by which to improve our own work. Almost no one seemed to conceive of his or her plans or methods as improvable. Any thoroughgoing suggestion of better methods met with a cold reception or a hot defense of the ancient order. This is one of the most hopeless aspects of the whole missionary movement. As one worker put it, not many years ago, "I came out here to teach, not to learn."

To this attitude of the closed mind may be attributed the fact that some of the most significant points brought before the gathering were casually introduced in the course of reports or addresses, and failed to gain even passing attention. Among such items may be mentioned vital data on our time-worn problems of *rural evangelization* and *Christian education*.

For many many years we have been studying and agitating upon our failure to evangelize the rural districts in a nation still predominantly rural. But because nobody really wants to undertake the comparatively rigorous and isolated rural life, which is the requisite of successful evangelization of this majority element of the population, we have got no further than we were twenty years ago. Therefore when the fraternal delegates from the National Christian Council and from Korea offered us fresh and vital matter upon this topic, we were simply not there, mentally speaking.

In the early days, if a missionary gathering had been informed, as we were at the recent Conference, that there are still 9,000,000 families (or more than 46,000,000 individuals—a population greater

than all Japan when mission work began!) unevangelized in the *rural districts*; and that our distribution of Christian workers (both missionary and Japanese) is in the ratio of 1 to 10,000 in the cities, but only 1 to 50,000 in the country places,—the missionaries would have been spurred into self-examination and would have undertaken to do something. But not so today. We did not turn a hair over this news. We did not stop to consider that according to the most authoritative findings of missionary councils the proportion of workers needed has been set at one to 25,000 of the population; and that if this be true, we have two and one-half times too many workers in the cities, confusing the people by overlapping sects, and only one-half enough in the rural regions.

Neither did we pay any attention to the report of our guest from Korea when he showed us that over there they have solved this problem which we still dodge; and that they consequently have about 4,000 churches in the villages out of a national total of 4,147. And since this held no interest for us, we naturally gave no heed to the practical and perfectly feasible methods of rural evangelization which he reported.

In like manner the problem of Christian Education has become a closed topic with us, although perennially discussed. All sorts of practical and almost obvious possibilities are suggested from year to year, none of which results in any action. The suggesters are generally not engaged in educational work, and the educationists seem to have arrived at a state of resignation to things-as-they-are. But at this session we were reminded once more, by the fraternal delegate from Korea, of a fundamental element in the problem; and again we were apparently unaware that anything had been suggested.

The point made, as a matter of fact, concerns chiefly new educational projects, rather than continuations of old schools, except in such rare instances, if any, as seriously contemplate reconstruction of their entire basis and methods.

The point hinges upon our guest's reminding us that Christian schools in Chosen were a natural growth; being demanded as a means of educating the children of the *Christian* community. The object was education; the pupils already Christian.

What a different aspect our problem in Japan would have taken on had a similar motive animated us! Our object was not education, but evangelization. The pupils were non-Christian and education was the "*bait*" to draw them into a Christian institution. No wonder there

are problems, and no wonder we are not solving them. Conditions and objectives have changed, but we are still saddled with the old machinery.

But the Editor has set a limit to the length of the article he requests. Numerous other points might be cited; but there is not space for more.

So we return to our original position that as a means of achieving progress the Conference of the Federation of Christian Missions in Japan is not a very great factor; but that it has both great possibilities and no small achievement to its credit for simply getting together the divergent elements of the Christian Missionary Movement for an annual feast of fellowship and a demonstration that the dream of Union in Christ is not merely a heavenly vision.

At the outset I said that two new features characterized the Conference: there was a third perhaps even more significant. The closing session was not the usual mad rush of unfinished business, but a "consecration service." This permitted of a final impression of the fellowship aspect of the gathering, and developed the more personal sense of responsibility among the delegates. There we faced squarely the proposition that our problems of enlisting and training leadership, both lay and clerical, depend for solution upon personalities of leadership caliber among ourselves, rather than upon institutions or methods.

But whether any of us shall succeed in escaping routine committee work or long hours of teaching too-large groups the non-essentials of education, and find some approach to adequate time and energy for personal contacts, and for becoming ourselves personalities that can inspire others, is left for the future to disclose. Failing that, we shall fall short of the one peculiar opportunity that still stands open before the missionary in Japan.

WM. MERRELL VORIES.

(ii) By a Younger Missionary

After I had sketched out roughly what "lay on my heart" with respect to the Conference I found that if I took space to point out, other than briefly, wherein, in my judgment, the Conference proved stimulating and to what extent I thought it achieved results, I

should lack space to discuss rather fully what I consider its disappointing aspects, and why.

I reasoned myself out of my dilemma thus: Everyone present at the Conference received the stimulus, or at all events should have, particularly the delegates. It is quite impossible to pass it on to readers now in any satisfactory sort of way. If events show that it is possible, the wise, mature missionary who attempts the task will doubtless be philosopher enough to present the whole, and emphasize the positive side before proceeding to the negative. So I as a junior missionary, even if I could, will not try to avoid the ear-marks and rashness of my youth, but will do just what you would expect me to do—go in for criticism. It happens that I do not “sit in the scorner’s seat” alone. The few brief comments chanced to hear directly the Conference was over were all unfavourable. That gives me courage to be quite honest and frank. Those who were satisfied with proceedings as they passed off will certainly not be jolted out of their complacency, for they will be warned by the heading of this article—“By a Younger Missionary,” while those who were vaguely dissatisfied, but had no report to write and were never obliged to clarify, will doubtless be mildly interested at least in any discussion that sets them analyzing a bit, whether they share in any of my opinions and appraisals or not. So what’s to hinder!

As a matter of fact, I know quite well that this year’s Conference should be dealt with—gently. The organization is a declining member. And so, though I recall vividly how much more stimulating were earlier conferences, such as those of 1918 and 1920—the first two I attended—and how much more enthusiasm and downright earnestness were in evidence—I realize, of course, that the Conference had powers and duties then that it does not now possess, and that we were sitting, too, at a slightly different period in the history of Missions in Japan. And certainly Dr. Iglehart’s and Mr. Mann’s messages were not lacking in earnestness and fervour; clear calls, they were, to us to rouse ourselves from lethargy, to re-estimate values and to rededicate ourselves. And more than likely had I sat as a delegate in the annual conference time and again, as have certain senior missionaries, I should have been better able to appreciate the new difficulties, the wherefore of the atmosphere of uncertainty, and the why so little disposition to act or change, or to recommend, definitely and heartily, changes and possible lines of progress to the Council. And so all through it struck me the prevailing disposition

was: Let the schools go on quite as they are, and leave our respective seminaries—our particular pets—to pursue their even courses, and do all the usual things to get better leaders, and for pity's sake let us, again and at length, announce how sorry we are about the Exclusion Act, and—now let's go home to our chicken dinners. Although it seemed that way to an uninitiated new delegate, just bursting to institute reforms, it wasn't so at all, of course—at least. One of the senior missionaries told me it wasn't!—The hot-for-reform kind too!

Since it was the essentially new feature of this year's Conference, I can hardly evade reference to the Discussion Group plan. If I were to comment briefly on the way it seemed to work out in the group in which I sat, I should say that it had little to commend it, as far as being an effective bit of Conference machinery is concerned. As far as I can see a group brought together at random, to discuss more or less at random a problem of first importance, cannot hope to accomplish much. All stages of knowledge and ignorance on the subject are represented, so to speak, in such a group; and in our group, certainly, there was too much of a tendency on the part of members to unburden themselves quite as they liked, to cite isolated examples or relate single experiences that proved nothing and got us nowhere. Half a dozen people who have given the problem rather long and careful study, and have earnestly been seeking for a solution, could have drawn up a more useful and usable paper of Findings in a half hour. But then perhaps I do not understand what might be gained from employing the plan.

The important problem before our group was that of Enlisting and Training Leaders, both Lay and Clerical. And all that I now have to say relates to that. This is where I feel constrained to unburden myself, quite freely and frankly. And if I should seem to use "I" rather frequently may I be patiently borne with. Perhaps for myself I have given more study and thought to this missionary problem than to any other; however I have much to learn, and when I discuss what Conference did with it, or rather one thing that Conference did with it, and what it seems should be done, I am trying hard to look at facts and the actual situation, and not set down hasty opinions.

For my part I have come to the conclusion that there are two things that would work more transformation than any others I know of. One was not mentioned in the Discussion Group nor on the Con-

ference floor. Simply because it was taken for granted, I judge,—“too fundamental to need re-emphasis!” I think that’s where we made one of our mistakes,—if a younger missionary may be so very presumptuous as to attempt to point out Conference mistakes! The other came in for slight mention in the Findings as brought in. It’s that tremendously important thing: the whole field of Children’s work. It’s that Golden Age that would usher in a renaissance in all fields: a new era in children’s work, particularly work for the adolescent boy and girl. Someone says, “Oh, the old complaint about Sunday-school work! That’s an old, old story; don’t harp away on that.” Yes, that’s exactly the way to put it; it is an old, old story and it’s always been more harped on than worked at as a missionary enterprise. Nay, be patient; hear me through to the end. Here, too, I know I have company—and perhaps not so small a group either.

I think it strange, amazingly strange, that the missionary body of Japan does not wake up to the fact that it has tragically underestimated the importance of doing the most expert work among the boys and girls, that it has sadly miscalculated to what extent children’s and young people’s work needs the attention of missionary experts along those lines. True there are probably not less than twenty-five or thirty kindergarten specialists among the missionaries in Japan, missionaries who could properly be termed specialists. True it is that mission boards are still sending out trained kindergartners. But why, in heaven’s name have we deserted our Japanese friends in Sunday-school work? What’s so easy about Sunday-school work that missionaries and mission boards should think that the Japanese can handle it all, with only one missionary giving full time? True, there’s a group of Japanese Sunday-school specialists; but there is a much larger group of Japanese kindergarten specialists. To be sure the kindergartner knows more or less about children’s work, but she is not a religious-education director or a Sunday-school specialist or boys’ work specialist or a girls’ work specialist—and the work requires no less. If I say “deserted our Japanese friends,” as I did above, it will be pointed out to me, I suppose, that they evidently preferred to be deserted. Then I cannot forbear asking, Where, in the days when we began seriously to turn things over, were the missionaries to give clear friendly counsel somewhat on this wise: “This field of work you will probably be able to take over first, this next, and this next, but children’s work, though it would seem to be simple because we are dealing with the young, is one of the most difficult pieces of

work, and one of the most important, and had better be one of the last." One of the saddest tales in the history of the Church in the West is the failure for centuries to "set the child in the midst"—only now do we seem to have really awakened. Let us help you to avoid the same tragic mistake. And then why wasn't an urgent request somewhat to this effect sent home to the Boards: "We are getting fairly well established in kindergarten work. From now on send us half as many kindergartners, for we must have instead some children's-work specialists, some Sunday-school experts and such—the best you have. Please. Quick."

But are these impressions of Conference sessions? Well, they happen to be impressions revived during the sessions—deepened, and added to. We are apparently much concerned because there are so many of the mediocre and so few of the really able among the young men and women training in our seminaries and Bible schools and among the volunteer workers in our churches and Sunday-schools—discouraged because not many of large mind and heart are being drawn to Christian work. The spirit of the new day in religious work at home is: The *best* for the child; and for the boy and the girl. Impress them, win them while they are young. The new spirit is somewhat of a stranger in Japan yet, but we didn't seem to trace even this problem particularly home to that. How can we suppose it to be otherwise? Must you not sow widely and exceedingly well among the young to build religious work on a sound basis anywhere, and keep it so?

If they ought to have Christ there's a way to get them to want Him, and you ought to rest neither day nor night until you've made Him so attractive to them that they'll come and get Him. Of course many never will, and you'll fail with others who do come, but you'll start good things growing all through your field and not fail to reap a good harvest, if you're a good sower. Again I have digressed, but somehow some of these things *will* out. But I'll go immediately to the next thing.

"Two things that would transform," was it I said, and "one so fundamental that it was taken for granted," when we talked of means of winning strong men and women to the Task? When I name it you will recognize it as an old and familiar idea. Yes, but how *new* when you are actually privileged to behold it in the flesh. I mean, a missionary who is the embodiment of the *joy* that his faith is supposed to give; who is unmistakably in possession of heart satis-

faction and happiness in life, and is actually in love with his work, who seems to have found Christ's Living Water to have been his "Fountain of Youth," for—and doesn't this stir youth most?—he possesses a *joie de vivre*, a sort of perennial "youngness" that doesn't change with the days, and is a thing quite independent of physical vigour and the piling up of years. The "spirit of youth," with all that God means that spirit should be, the "heart of eternal youth"—What's the best name for it doesn't matter so much, compared with whether one has it. On the other hand, what prevents the young man or woman, the boy or girl from seeing why the kingdom of heaven in the heart is the matchless prize to be won? Is it not the "oldness of heart" about me and you, the *mild* gladness with which I pursue my course when I'm cheerful, and the strained expression and the burdened air about me when I'm tried and weary? Where's the eagerness that always prefers to face forward, greets the next thing, and anticipates a future full of still better things!

The three who always come to my mind as men who had an extraordinary genius for drawing youth to them and enlisting them in the great cause to which they had dedicated themselves are Drummond, Garibaldi—and Christ. And I fear me if the stout-hearted, clear-brained, and adventure-thirsty youth of this land are to be rallied round the Cross and to the Great Task there will have to rise from the leaders—shall I say?—Drummond-natured men, Garibaldi-souled men—best of all, men, in whom Christ lives again on earth. Of the things I have perceived lacking in us as messengers and witnesses, leaders and helpers—and perceived again as I "watched us and listened to us" during the sessions, that seems the one we might well desire most to possess, the one we can almost least afford to be without. Tell me will there ever be a lack of youth, and the best youth, to go with me after the things that promise certain happiness and satisfaction if they plainly see that I have obtained? If I feel and act as though it were meat and drink to me to do the Lord's work shall I not come bringing precious sheaves? If my eye lights up and my voice vibrates when I talk of Him, if my step be glad when I run for Him, if my spirit be eager, and undulled by weariness and a score of petty cares when I toil for Him, will not the youth who asks much of life seek where I am seeking? "In the world ye have tribulation; but be of good cheer, I have overcome the world. Your heart shall rejoice; and your joy shall no man take away from you. Men shall persecute you.....for my sake; rejoice

and be exceedingly glad: for great is your reward in heaven. No man having put his hand to the plough, and looking back, is fit for the kingdom of heaven. And greater things than these shall ye do. If ye have faith as a mustard seed ye shall say unto this mountain, Remove hence to yonder place and it shall remove; and nothing shall be impossible unto you." What is this but heart cheerfulness, zest for the race, a song in the dark hour of affliction, a face set toward the future, a sunny confidence that one will arrive? Would that His perennial freshness might fall as a reviving dew on these "old" world-weary hearts of ours!

R. ANDERSON.

The World Conference on Faith and Order— Some Impressions

AFTER long and painstaking preparation the World Conference on Faith and Order met at Lausanne, in the Aula of the University, for three weeks, August 3—21, with nearly 400 delegates from 87 different Christian communities. It was unique in its nature, in its purpose, and in its scope.* It could not fail to produce, under God's guidance, some valuable results for the glory of God and for the cause of reunion in His sadly divided Church. To attend it as a delegate was at once a privilege and an inspiration. No one could leave it without carrying away some lasting impressions.

1

After an impressive opening service in the Cathedral, with an appropriate sermon on the "Call to Unity," by Bishop Brent, Chairman of the Continuation Committee, and later the President, the Conference began its business. There was a fifteen-minute Devotion at every full session. Then two papers were, after having been read, printed in the three official languages—English, French and German and distributed on the same day. These were read in succession by representative theologians setting forth their various view-points upon "The Message of the Church," "The Nature of the Church," and "The Common Confession of the Church." They were followed by fifteen-minute discussions, by four men of different communions, in one of the official languages, which was translated into the other two.

Then in the afternoon open debates in which speeches were limited to five minutes were conducted under the guidance of the Deputy Chairman, Dr. Garvie. When these were finished the Conference was divided into three Sections (which in some cases were subdivided into smaller groups) in order to prepare and submit reports to the Conference.

Then it proceeded in the same manner to deal with three other subjects: "The Ministry of the Church," "The Sacraments of the Church," and "The Unity of the Church in Relation to Existing

* I have tried to outline these in an article, "The World Conference on Faith and Order," in "Theological Study" ("Shingaku Kenkyu"), Vol. XVIII. No. 1, August, 1927.

Churches." These Reports were to be sent to the churches for their consideration.

2

The Conference had several noteworthy features.

(1) Manifestly the Conference was the work of the Spirit of God. Without His inspiration and guidance, though tremendous human efforts had been made since the day of its initiation at Cincinnati in 1910 till its final realization at Lausanne in 1927, it might not have seen accomplishment. Those who have been privileged in participating in it have felt so, and would most heartily endorse what the President says in the Preamble to the Reports, prepared by him and received by the Conference unanimously:

"God's Spirit has been in our midst. It was He who called us hither. His presence was manifest in our worship, our deliberation and our whole fellowship. He has discovered us to one another. He has enlarged our horizons, quickened our understanding, and enlivened our hope. We have dared and God has justified our daring. We can never be the same again....."

(2) Friendliness and frankness were also remarkable. Bishop Gore,* one of the most striking figures at the Conference, well expressed our sentiment when he says that we "met in the utmost friendliness, and have found it possible to listen in the widest spirit of tolerance to antagonistic statements made with greatest frankness." Another writer also truly said: "Contrast of natural mentalities and the conflicts of theological opinion have had some play, but the will to study, to profit from, and understand each other, has been there also." This remarkable feature made the Conference indeed worthy of the name. So, though highly complimentary, it was not superfluous when an English correspondent commented on the procedure saying, "Never did any company of men come together with a more sincere desire to do God's work, in God's way, and to be fair, tolerant, and considerate to each other.... Whatever may be judged to be the value of the Lausanne Conference one thing is certain that it will remain a fruitful exemplar of how to conduct religious controversy; and the good will which saved every situation was itself the fruit of the common deep spiritual experience of all."

* Bishop Gore in "The Times," August 24, 1927.

(3) It was also noticed that most of the delegates were veterans either in ecclesiastical distinction, or in theological learning, or in missionary activity, bringing mature judgment, clear reasoning, and fervent zeal to make contributions to the success of the Conference. It was evident each communion had sent, in most cases, its best representatives. This fact gave weight to the Conference. It was the strength of it. Even in this respect it was a remarkable gathering.

(4) The presence of seven lady delegates attracted attention. We had the pleasure of listening one afternoon, to a paper read by one of them and signed by the seven, appealing for more female delegates to future Conferences, for the reason that women may contribute their share to the cause of Reunion. Surely they must have found satisfaction in the Preamble when they read: "We men have carried it (the torch of Unity) too much alone through many years. The women henceforth shall be accorded their share of responsibility."

3

It would be perhaps too soon to estimate the result of the Conference, but I may be permitted to note a few points.

(1) That so stupendous an event as the Conference, was held at all was in itself a success. "The great thing is that it has happened." So the Bishop of Manchester said at the close of the Conference. We must be thankful for the fact.

(2) It was rather surprising that the Conference showed a marked theological agreement. I quote the President's letter:*

"In the first place, we have reached unanimity on the Church's Message to the World—the Gospel—every delegate giving his whole-hearted assent to the report on this subject. We have the satisfaction of knowing that a great company of disciples of Christ gathered together in conference are absolutely at one in this momentous proclamation of good tidings. Then again, we were unanimous in the Preamble, which included a call to unity.

"The five remaining subjects—the Nature of the Church, the Church's Common Confession of Faith, the Church's Ministry, the Sacraments, the Unity of Christendom and the Relation thereto of the Existing Churches—were received *nem. con.* by the Conference. Owing to the lateness of the hour and the

* A letter to the Members of the Conference sent out soon after it was finished.

inability to examine the report of the last-mentioned subject, instead of referring the matter directly to the churches, it was referred to the Continuation Committee to take such action as it might deem wise in connection with the subject."

(3) The Conference made a profound impression upon the members as to the supreme need of the reunion of the churches. They learned afresh, if not for the first time, that division in the Church must be something contrary to the will of our Lord: that it divides what ought to be essentially undivided: that it defeats the Divine plan, while trying to glory in human devices: that it betrays human pride and prejudice: and that besides it causes a very poor witness of the Gospel to the world and very bad strategy in the campaign to convert mankind to the Christian Faith. "The unity of the churches may be a desirable thing in Europe," the Bishop of Dornakal once rightly warned the Conference, "but it is a necessity in India." And it is so everywhere.

(4) The Conference also drove home to the hearts of the delegates the truth that division is a sin. It is indeed a shame. It is not a thing in which we glory, but rather a matter to be repented of. It was therefore most fitting for the Conference to have a solemn service of repentance and intercession. This was exceedingly reverently and beautifully done—thanks to Canon Woods, who was chiefly responsible for preparing the form—on the second Sunday during the Conference, August 14th, in the Cathedral. For the first time in the history of the Church, since the divisions, the representatives of the different Christian communions,—except one great Western communion—knelt together in the "reformed" Cathedral to confess their sins of division, and prayed for the coming of reunion. In fact, it was a corporate act of penitence. Even for this one thing, I thought, the Conference was worth being held. We came out of the Cathedral silently and deeply moved in the heart.

(5) The Conference widened our vision. It made on the one hand each communion to acknowledge its own limitations; and on the other hand to recognize the fact that true Christianity—true Catholicism—is something larger and richer than its own ideas. There is ample reason to believe, at least in a measure, that the Conference did so. Each communion is not itself complete. Each has to learn from others. "There is a true witness borne by the different Protestant Communities," says Bishop Gore again,* "which Catholicism,

* "The Times," August 24, 1927.

as commonly understood, needs for its own sake, and has in history failed to realize;" and, on the other hand, he says that "Protestantism needs to make its own what has been the strength and glory of Catholicism."

(6) We should not overlook an ungrounded disappointment which was expressed during the Conference and after it, in some quarters. Disappointment seems to have been caused by a misunderstanding of the nature of the Conference.

"This is a Conference summoned to consider matters of Faith and Order. It is emphatically *not* attempting to define the conditions of future reunion. Its object is to register the apparent level of fundamental agreements within the Conference, and the grave points of disagreement remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement."

So we read in the Preamble. The point had been made perfectly clear long before the opening of the Conference. So it was quite right for the Orthodox Church represented at Lausanne to issue a declaration when, in their judgment, necessary. It says in part:

"Whereas, as has often at other times been emphasized in Statements by representatives of the Orthodox Church, in matters of Faith and Conscience there is no room for compromise."

"Therefore, the mind of the Orthodox Church is that Reunion can take place only on the basis of the Common Faith and Confession of the Ancient, undivided Church, of the Seven Oecumenical Councils and of the first eight centuries."

The declaration* was issued in connection with the Reports on the Nature of the Church and the Common Confession of the Church. They spoke in one clear voice. It not unnaturally caused a momentary consternation. Some even thought that a crisis had been reached. Others, on the other hand, understood that it saved the Conference from the danger of Pan-Protestantism. It was a good thing for Protestants to understand the Orthodox position.

Again, on the last day, another disappointment was felt by some when the Report on the last subject—"The Unity of Christendom in Relation with Existing Churches"—which contained some suggestions for Reunion, failed to be received by the Conference. Here also the

* Read by Metropolitan Germanos on August 18.

disappointment was due to the fact that many looked for something far beyond the scope of the Conference.

(7) It was a matter of regret that the Roman Communion was not represented in the Conference. The fact was twice referred to in full session, once by Bishop Gore and again by the Bishop of New York.*

Personally I was disappointed not to see any delegates from any other Christian Communities in Japan except the Nippon Seikokwai, though they were amply represented from other parts of the world.

So I conclude that the criticism is not justifiable when it says: "The Conference is, as was inevitable, almost a complete failure." Rather it has done, and in many ways has done well, what it was meant to do. So in deep thankfulness I close this article with the closing words of the Preamble: "It was God's clear call that gathered us. With faith stimulated by His guidance to us here, we move forward."

YOICHIRO INAGAKI.

*For the answer of Pope Benedict XV given to the Deputation of the American Episcopal Church who brought the invitation to the Vatican in 1919. see a pamphlet entitled: "The Catholic Attitude towards Conference on Church Unity" by William H. McClellan, S.J.

The Voice of Missions at Lausanne

MUCH of the spirit of the World Conference on Faith and Order, held at Lausanne, Switzerland, Aug. 4—21, would have been nothing new in Tokyo or Karuizawa. In fact, it was closely akin to that shown at Edinburgh and again at Stockholm although the latter conference was on Life and Work rather than on Missions. However two years have passed since the Stockholm gathering, and in that interval voices have come with stern insistence from lands in which the increasing demand for justice at the hands of the Occident has made Christian leaders listen with their ears to the ground. At Lausanne came the broadcasting. To Japan where the cause of Christian unity, without "slavish uniformity" has so far advanced, where the destiny of the different Japanese Churches rests to such a large extent within the control of Japanese themselves, and where we do not count ourselves to have attained unto perfection, some of these voices from Lausanne cannot but have a very special message.

From other sources those who have special interest in the matter can learn just what denominations were represented at that great Conference, but the two conspicuous absentees were the Roman Catholic Church and the English Baptist Church. Several nationals from India, numerous clergy from the different countries where the Eastern Orthodox Church has her followers, Dr. T. T. Lew of China, and Drs. Yoichiro Inagaki and J. K. Ochiai of The Central Theological College, Tokyo, were seated as accredited delegates. Missionaries of long experience were also present, and on the day when the first subject of the Conference was considered their experience began to tell.

In connection with "The Church's Message to the World—the Gospel" Dr. Zwemer arose reminding us that in other non-Christian religions, as well as Mohammedanism, repentance was not a foreign note, *but* that in them dynamic was lacking. The Roman Catholic missionaries had, he felt, presented the very heart of the Gospel as they pointed men to the Lamb slain from the foundation of the world. And so it came about that these representatives of many of the Churches of Christendom expressed their unanimous conception of the Gospel which the Church of Christ has for the world. Every word was carefully chosen, discussed and finally, after revisions, accepted to be sent out to the Christian world as a challenge as well as a state-

ment. Its importance on the so-called Mission Field cannot be over-estimated, for, as one of the Anglican national bishops from India expressed it, "Unity may be discussed as a desirable ideal in Europe; it is a necessity in India. Disunion is a sin and stumbling block in non-Christian lands." The Statement is as follows:—

The message of the Church to the world is and must always remain the gospel of Jesus Christ. The gospel is the joyous message of eternal redemption, which is the gift of God to sinful man in Jesus Christ. The world was prepared for His coming through the activities of God's Spirit in all humanity, but especially in His revelation as given in the Old Testament; and the eternal word became incarnate in the fulness of time in Jesus Christ; the Son of God and the Son of Man, full of Grace and Truth.

He, through His life, His call to repentance, His proclamation of judgment and the coming of the Kingdom of God, His obedience in suffering even unto death, and His resurrection and exaltation to the right hand of the Father, has brought forgiveness of sins, and has revealed to us the fulness of the living God and his boundless love toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to self-sacrifice and devotion to His service and the service of the world which He came to redeem.

Jesus Christ, as the crucified and living One, as Saviour and Lord, is also the centre of the world-wide Gospel of the Apostles and the Church. Because He is its foundation and essence, the Gospel is and must remain the message of the Church to the world. It is more than a philosophical theory; more than a theological doctrine; more than a programme for social and secular betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him, who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification to those who believe in Christ. It is the comfort of the weary and heavy-laden; to those who are bound, it is the assurance of the glorious

liberty of the sons of God in this life as well as in the life to come. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the highest goal for the aspirations of youth, the rest that brings divine comfort to the toiler, the crowning of the martyr.

The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which now devastate society, into the enjoyment of national well-being and international good-will. It is also a gracious invitation to the whole non-Christian world, athirst for redemption, to enter into the joy of the living Lord.

Sympathising with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church offers in the eternal Gospel the answer to all the legitimate needs and providential aspirations of the modern world. Consequently, alike in the past and in the present, the Gospel is the only and the absolute way of salvation. Thus, through the Church, the voice of the Saviour is heard, 'Come unto me'..... 'He that followeth me shall not walk in darkness but shall have the light of life.'

When the discussions were on concerning the nature of the Church the voice of the Nippon Seikokwai in the person of Rev. Yoichiro Inagaki, D.D., was heard as follows:

"I was exceedingly happy this morning, as a member of the Nippon Seikokai to find myself, perhaps with many others, in agreement, if I may have the honour to say so, with what has been clearly expounded by the Most Reverend Archbishop Chrysostom with regard to the nature of the Church.

May I say a few words about the Japanese outlook in this matter. Personally, I believe that the Nippon Seikokai stands for two principles:—

Firstly, she stands for the principle of Continuity—Continuity in all essentials of the Christian Church, namely, in the firm belief in the Holy Bible, the Creed, the Sacraments and the Historical Ministry. She is not a new creation by human devices at a particular period in history—on the con-

trary, a new branch in the Far East of the one Holy Catholic and Apostolic Church organised exactly forty years ago.

Secondly, she stands for the principle of Adaptation—Adaptation in the matter of non-essentials of the Christian Church simply to suit the conditions of the people, and adapts herself to the environment. In so doing she does not betray the Church's fundamental nature in any way.

The Principle of Continuity and the Principle of Adaptation in this matter, are not mutually exclusive but go together admirably. It is so at least in the Nippon Seikokwai.

On these two principles she has grown and is growing, though slowly but steadily, for the Glory of God and the salvation of the Japanese people."

On yet another day the Creeds were being considered, and the plea for Unity quite overbalanced the remarks on the assigned subject on which Dr. Tubbs, Bishop of Tinnevely, was to have spoken, and which nobody seemed to regret that he soon took as a point of departure. Just as his words gripped the leaders who met at Lausanne, they will certainly impress missionaries who have lived themselves into the same convictions. He said:

"A five minutes' speech inevitably must appear crude and unbalanced. I speak as a missionary and desire to point out to this Conference two significant omissions in the Apostles' Creed and the Nicene Creed. There are no definite and explicit references in these Creeds either to Holy Communion or to Holy Orders. These Creeds contain the fundamental doctrines of the Christian religion, and yet are silent regarding the two main questions on which the Church is divided. In the Mission Field all the churches teach the main fundamentals of the Faith as contained in the historic creeds, although not all the Churches use the actual words of the creeds. Thus, e.g., in India the ordinary Indian Christian laymen of *all* Churches agree in their faith. That which divides them—namely Holy Communion and Holy Orders are not even mentioned in the Creed of their baptism. Indian Christians then are divided not by conscientious conviction but by the coincidence of their geographical location and of the mission in which they happen to have heard the Gospel. Our western divisions to the Indian Christian appear unreal distinctions introduced by the missionaries. You will not

be surprised then that the movement towards Reunion on the Mission Field has an urgency and an appeal which far exceeds the yearning for unity in the Home Churches. It has been impressively presented to us by the Bishop of Dornakal and Dr. Lew of China.

During this Conference my thoughts have been back again and again to the first great Christian Conference of which we read in Acts 15. It was a Conference on Unity and there were two points of view:

1) The Church on the Mission Field, the Church at Antioch, stood for inclusive Christianity. She had a world-wide vision. She saw the vast Gentile world opening up to hear. Already many were coming in and it was clear that it was but the beginning of the great harvest which the Church could reap if only she could have a wide vision and a divine charity. Antioch was dynamic, the moving Church.

2) The Church at the Home Base, the Church of Jerusalem, stood for exclusiveness. She was static, she was dazzled with the glories of her prestige and her position. She clung to the ancient institutions, which had come to her with a Divine Sanction—given to her through angels at the hand of Moses. The Church at the Home Base—if I may apply the proverb—could not see the wood for the trees. The missionaries returned to tell what great things God had done for them. On the Mission Field in Antioch God had led them into unity. Jews and Gentiles were one—it was an accomplished fact. God had wrought this miracle by the gift of the one Spirit. Was the Church at the Home Base going to strive against the Spirit of inclusive unity? Would Jerusalem accept the wider fellowship which God had given on the Mission Field at Antioch? We know what happened. St. James, St. Peter and the pillars of the Church were convinced, and the first Christian Conference on unity came to a unanimous decision which proved to be a turning-point in Christian History.

Now today the Church in the Mission Field cannot help being inclusive. The exigencies of Missionary work compel us to draw together. Is it surprising that in these conditions the unity of the Church in the Mission Field is not only

essential, but comparatively easy? The Church in some parts of the Mission Field can solve this great problem of unity if the Church at the Home Base will allow us. Like the missionaries from Antioch, we come home with the story of the great things God hath done for us. We tell of the 3000 per week who are being baptised into Christ's Church in India. We tell how we have been drawn together in Unity Conferences such as the Presbyterians, Congregationalists, Lutherans of the South India United Church, the Wesleyans and the Anglicans have had in South India. We have a vision of a great and inclusive Church fellowship—not the absorption of one Church by another, but a higher synthesis which will unite Catholic and Protestant. And it is not merely a vision. The Holy Grail is within our grasp. We believe that the Holy Spirit has led us into the light and freedom of His truth—but—(forgive me if I speak plainly and frankly. The situation is too serious to keep silent) the pillars of the Church, our great leaders at home (and I speak of the leaders of all the Churches concerned and not of one Church) the leaders for whose scholarship and learning and piety we have the deepest respect and reverence: they are afraid; they are suspicious; they suggest doubts and difficulties—and the usual result is that the missionaries of all the churches concerned after a furlough home feel stiffened and estranged when they return to India and our reunion negotiations have to begin all over again to the dismay and confusion of our Indian Christian brethren. I have therefore two requests to make to this Conference:

- 1) Remember the urgency of the situation on the Mission field. The restraint from the pillars of the Church at the Home Base is becoming intolerable. We must obey God rather than man. If missionaries feel their natural love and loyalty to the Mother Church strained to the breaking point, how much more do Indian, African, Chinese and Japanese Christians chafe at the unnatural barriers which are imposed upon them. If to move forward is dangerous, it is far more dangerous to sit still.

- 2) Not to postpone decisions. It will be a tragic disaster if this great Conference meets and does nothing definite. Let us reach definite decisions saying where we agree and

if necessary where we disagree. For some time now there has been a tendency to delay all reunion negotiations with the plea "Let us wait for the World Conference and see what leading it will give us!" Now at last we have met after years of preparation and we must not disappoint the Church throughout the world. The Church of the Apostolic Age was not afraid of running risks. Think of the immense adventure of that little Jewish Christian Church, when she allowed herself to be flooded with a great mass movement of despised heathen Gentile dogs coming into The Church. Cannot the Christians in these days run risks? God has not given us the Spirit of fear, but of power and of love and of a sound mind."

One Sunday evening was devoted to a missionary service in the Lausanne Cathedral, with a Negro Bishop from the United States as Chairman, and an Indian Bishop and Dr. Lew of China as speakers. Each presented the need for unity. In India we were told that denominationalism was causing "caste churches," ugly reminders of that "hydra-headed monster, caste." Dr. Lew shared with his hearers his vision of the united Church, richer in spiritual grace than any one Church since it combines the traditions and experience of all; freed from shackles and so a growing Church; and embracing the whole world not only in her ministrations but also in her abounding life into which the special religious genius of the Church Universal should be poured. The benediction was pronounced by Dr. Ochiai of Japan, making the whole evening one "Made by Missions."

That these voices from the Mission Field were considered worthy of attention is clearly shown in the Statement and Preamble which the Chairman of the Conference, Bishop Charles Brent of New York, was requested to prepare to accompany the final reports of the Conference.

This preamble among other things says:—

"There is one thing that has been brought to my attention, and to which I should like to give expression in this connection, namely, the thankfulness to God for the lead which Mission Churches abroad have given to the Home Churches in the matter of Church Union. Could we not for their encouragement express in some way the hope and prayer that the Union toward which they are looking may be

consummated according to God's will, and that a still wider union throughout the whole Church may, under the Blessing of God, come to pass?.....

"More than half the world is waiting for the Gospel. At home and abroad sad multitudes are turning away in bewilderment from the Church because of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right. We of the Churches represented in this Conference cannot allow our spiritual children to outpace us. We must gird ourselves to the task, the early beginnings of which God has so richly blessed, and labour side by side with the Christians who are working for indigenous churches until our common goal is reached.

Since every missionary and every Christian, in lands where the Gospel has been taken by missionary zeal, has helped to make the voices so audible and urgent that they must be heard, it is only fair that at least this echo be sent back to Japan, the country which is acknowledged to lead in daring that she too may dare to practise Christian Unity in matters of Faith and Order as well as in those of Life and Work.

ESTHER THURSTON SLOSSER.

The Evangelization of the Villages

An address given in Karuizawa Auditorium, August 1927

I AM happy to have an opportunity to speak to missionaries as well as to my Japanese brethren on the subject of the task of evangelizing the villages of Japan. As you know, this subject is too large a one to cover in one or two hours; but since you have requested it, I shall give a bare outline in the short time allotted to me. I regard the evangelization of the countryside as essential, because, as Jesus Christ taught, one individual soul is worth more than all of heaven and earth. Therefore it is not right to draw any distinction in Japan between city dwellers, and country people, who at the present moment are terribly oppressed.

It is not an overstatement to say that 50 per cent. of the entire population are country people, as yet untouched by Christianity. Japanese Christianity is entirely a Christianity of the cities and towns, not at all one of the rural communities. Japanese village culture will continue to be a problem until Christianity is preached to the great number of the as yet unreached rural dwellers. For though the whole of the city population be reached, if you do not reach the rural districts, one-half of the population will be untouched. Further, because of the rapid growth of the cities, their inhabitants are really mostly country born. So from that standpoint also, in order to evangelize the urban population you must first reach the country people who are its foundation. Yet again, since 70 to 80 per cent. of the country people are very poor, and oppressed by the present social situation, we must evangelize these people especially, if we are to follow Jesus, who preached the Gospel to the poor. Jesus was the Friend and Comforter of the suffering, and we must give His message to the suffering country people.

It is obvious that village evangelism needs special attention in Japan, but it needs also a special method. Some have tried to evangelize the villages by means of methods used in the cities, and have failed. Rural and urban situations and psychologies are quite different. Rural evangelistic work must have therefore both different methods and different content from city preaching. Country evangelism needs a special adaptation, for which it is at least necessary to understand rural conditions and the rural spirit to achieve

success. Just as illness cannot be cured except by one who knows physiology and anatomy, so you cannot evangelize the villages without understanding their organization, social conditions, and psychology.

Now there is an acute social problem in all Japanese villages today—it is that of tenant-farming. It is not a superficial but a fundamental problem, which I have not time to explain here; suffice it to say that 50 per cent. of the total population of Japan are suffering because of it. Christians should understand this fact. Some Christian workers may say that there is no need for them to think about social problems, but rather prefer to leave such to specialists in social work. Under the title of "Don't Imitate Some Churches," a certain denominational organ ran an article recently urging its constituency not to bring social problems, labour problems or rural problems into the Church, "which exists for worship only." But I believe the Church dare not remain indifferent to these matters. At least let me plead with you to make a thorough study of such social problems before you decide that the church should not touch them. So many people dismiss them from the range of church responsibility without knowing anything about them.

In contrast to this attitude is that of Rev. Mr. Hachihama, formerly a Congregational pastor, who started the first Employment Agency, and told recently at the Osaka Social Workers Conference the circumstances which led him to start this work. He said as follows: "Three labourers came to the door of the parsonage and asked me first for a meal. After they had finished eating they told me that for three days they had been looking for employment unsuccessfully, and having no work, had not been able to eat. On hearing that, I thought Japan is a queer country at present. If a person does something wrong and gets into prison, he can eat. And because relief work has been developed, if a person gets sick, someone is sure to take him to a hospital. But if a person wants to work, and honestly and earnestly searches for employment, he cannot get it and must starve! I said to those labourers, 'Primarily because I am a Christian I shall not advise you to improve your sad condition either by stealing or by making yourselves sick!'"—And such cases are not merely three in number. Sometimes there are as many as 300,000 labourers out of employment at one time.

What would Christ do for men fainting for lack of food? The Christian church which cares only for their souls as it invites them

to church, says what is tantamount to "We make ourselves responsible for your future, but will have nothing to do with your present." But I do not think this a right attitude. It is wrong to think lightly of any human being because of his social status or the circumstances of his life. Rather we are responsible to give every human being the means of getting his living. Jesus never said that he would become responsible for souls alone, and have nothing to do with a man's present condition. When 5,000 people had listened to his teaching all day, Jesus commanded to give them bread before they went home. The Jesus who gave physical bread along with spiritual sustenance would not forget to give bread to the hungry today.

This has always been an element in my Christian faith. I worked for thirteen years at my own expense as a village evangelist, before beginning to cooperate with Mr. Kagawa in rural evangelization. Though my deepest purpose is not social service but winning souls, I realize that in the villages as they are at present the people do not have time nor inclination to hear about their souls. They need first to know how they can make enough to buy their bread; then afterward to consider their souls. Therefore, believing it my first step toward rural evangelization to preach the righteousness of God in respect to unreasonable social institutions, I joined the Social Movement. But please understand that my conception of the "Social Movement" is like that of Jesus Christ.

Nowadays some people are saying that the farmers are luxurious, because they wear "tabi" and overcoats. In ancient times the farmers made three shaku of white cloth do for a head covering, while today they must have hunting hats, soft hats, etc., and put rubber on their "tabi"!—To be sure, along with general social progress, the farmer's standard of living has improved, but no one can prove that the average Japanese farmer is spending too much. They are poor beyond your power of imagination. The Japanese Department of Agriculture investigated the standard of living of the farmers of forty villages. The survey showed that an individual's daily food cost 15 sen, 9 rin.* How much nourishment could you and I obtain from 15 sen and 9 rin? No one could live a cultured life on that amount of income. And though in comparatively good prefectures the farmer has from 18 to 20 sen, even this amount does not suffice for a really human standard of living.

Those who want to improve the condition of present-day Japan

* Fourpence, or eight cents.

should go into the villages and study them! They do not present a happy appearance, and the real reason is malnutrition. The Health Section of the Home Department has found that seven out of ten of the farmers' families are eating half barley and half rice, two are eating 70 per cent. rice and 30 per cent. barley, and only one in ten is eating pure rice. City people eat barley occasionally to cure beriberi, or because they lack appetite or exercise. But when I asked the farmers in joke whether as the fishmonger tires of fish they avoided rice because they had to raise it, they replied in equally humorous vein that they see rice in their dreams, which meant that they wish more than anything else to be able to eat rice!

Among the novels of Nakanishi Inosuke there is one about the death of a farmer. Since you in this audience are not farmers, you may not see anything in particular in this story, but to me it is extremely interesting, because of its accurate portrayal of village psychology. One of the sons looks forward to the autumn for two reasons, both of which make him very happy—the one, that he can then eat a meal of pure rice, and the other, that then it will not be necessary to go and buy rice. For more than half the year he has to go and buy one or two *sho* of rice from the village store. It would be very easy to go and buy a bushel of rice, but to have to ask for a small quantity, and to endure the eyes of the other village boys—to be a rice-raiser and yet to have to buy rice—there is no shame like this! This sort of an experience affords a village boy unspeakable suffering. “Den Chan, where are you going?” the other children call—and the poor child longs to hide away in a hole somewhere.—And when one is being fed on meals of barley, how great is the joy of eating rice! At present the majority of the tenant farmers are not eating their own rice, except the poorer qualities which they cannot sell, but keep for themselves in the autumn. They are without rice for more than half the year, except for what they may buy, and that is the kind which is imported from India or from China, and is not half so nice as home-grown rice.

As for other foods, a Home Department survey shows that nine out of ten of the farmers' families have only pickles, and only one family in ten can afford to add fish to their rice. The results are the pale faces which betray malnutrition, and a very high percentage of infant mortality, very much higher than the infant mortality of the cities. Some heartless person may say here that such infant mortality is almost the equivalent of birth-control as a

reducer of the large population. But to the farmers this is not birth-control. To the sorrowing parents who have striven against fearful odds to raise their precious babe as a human being, for it to pass so soon from the darkness of birth out into the greater darkness of death is an intolerable condition, and one we as Christians must find a way to remedy.

By Home Department statistics, an individual farmer uses 15.9 sen a day for food, and less than ten yen a year for clothes, and yet has a deficit of ¥44.10 per year. One in ten thousand of the independent farmers, and one in six hundred of the tenant farmers goes bankrupt each year because of these mounting deficits. And even after bankruptcy they must still go on living in some way, and so go to swell the numbers in the city slums. Until something is done for the farmers it will be impossible to put an end to slum-conditions in the cities.

Or again, even before going bankrupt, the tenant-farmer families are in such a reduced condition that they cannot possibly get along without the labour of their little children. Athletics are very popular among adults in the cities now; but do not imagine that village children are also indulging in athletics! All but a very few are hard at work. In Kagawa Ken, Shikoku, I saw little children weaving barley straw under the shade of a fig tree, with faces pale from malnutrition; in Kakogun, Hyogo Ken, the children were making straw ropes—children not yet old enough to go to school; and in Awaji, deep inside of a very dark house I noticed something moving, some little thing, which at first I thought was a little dog or some household pet, but on inquiring was told it was a child, making fish baskets. By working all day this child could make 24 sen worth, but as the materials cost 4 sen he could clear only 20 sen. The children are not yet old enough to know that it is because their fathers are tenant farmers and their families are very poor that they have to do these things; but their parents say that since they have mouths to fill, they must do the work or go without eating. All over the world now child labour is forbidden, and night work for youths under sixteen years of age, and for good reasons—for the sake of health, and of education, and to prevent the young people from hating work because of having been forced to it when too young. When child labour is thus prevented, why make an exception of village children, merely because they must help reduce the deficit in their fathers' incomes?

I have been working among the villagers for fifteen years. I think I may claim therefore to know their psychology fairly well. I am quite sure that it differs radically from that of city-dwellers. When you go from a city into a village the rural people at first seem very reserved, and do not make friends quickly, rather they watch you from a distance. For about a year you are being examined and tested, and after a whole year the most you may hope for is to have it said of you, "That person looks like one who would not do wrong!" By the end of the second year they may say of you, "He is a good man!" and by the end of the third year gradually you may be able to begin to do some Christian work. Therefore to the missionaries in this audience I would say that if you send an evangelist to a village and feel that because he has had no results in three years' time you must change him to another place, you will never succeed. You need the courage to trust him to stay in one village three or even five years without results. The farmers certainly have a peculiar psychology.

Even among the villages each special type has its own psychological peculiarity. Kwanto and Kwansai differ somewhat from each other. In general Japanese villages may be divided into six types:

1. Old Villages (*Kodai hyakusho mura*).
2. Villages clustering around some great personage (*meiden hyakusho mura*).
3. Temple villages (*Jiden hyakusho mura*).
4. Villages clustering around a wealthy man (*Gōzoku Yashiki mura*).
5. Villages of defeated warriors (*Tompi hyakusho mura*).
6. Made-land villages (*Kaihatsu shinden mura*).

In the first variety, the old village, folklore and ancient customs are plentiful, and in everything custom rules. Occasionally a new point of view pierces this "cake of custom" and at that point it is that Christianity may enter also.

In the villages of the second type the house of the great person is the centre of the village life, and its master's attitude is as if to say, "While my eyes remain black (i.e., as long as I live) I will retain the power over this village!" All the dwellers in the little houses that cluster around his great house must obey him.

Examples of villages of the third type, the temple villages, are Zentsuji in Kagawa Ken, and Kokawa in Wakayama Ken, and also you may include the towns of Tenrikyo and Omotokyo in Tamba. As it is religion which gives daily bread to the people in these villages

and towns, it is only natural that they should oppose any new religion. No matter how large their population, it is unwise to make these temple villages the starting points in evangelistic programmes. Postpone such villages to the very last in your plans for rural evangelism! Rather than to emphasize such a village, it may be better not to touch it at all, since in a religious village the people may have too much of religion and find difficulty in understanding its real spirit. Lying and cheating are rife in such a village and make it very difficult for real religion to enter. As the Japanese proverb says, "It is darkest at the base of the lighthouse."

Villages of the fifth type, which are now few in number, are made up of refugees from the defeated Heike warriors, and from ancient times have not had intercourse with other villages. So the people in them are full of suspicion and very slow to turn toward any new thing.

You will see, therefore, that it is necessary in each case to study first what type a village is, and to go in a spirit of great earnestness to do rural evangelism. Without an adequate knowledge of the social conditions and psychology of rural districts, the most strenuous efforts will yield little results. Since today the rural problem has become a major one in Japan as a whole, and people are trying to solve it by material means only, we Christians should once more put forth every possible effort to bring the spirit of Christ into the villages. And for that purpose we need to make a thorough study of village psychology and social conditions. We need to understand what may be described as rural culture.

Now culture has a very wide meaning, but it may be broadly divided into spiritual culture and material culture. We are concerned chiefly about spiritual culture: yet it is no exaggeration to say that both spiritual and material culture are lacking in the villages. Many kinds of culture are city-centred. Recent scientific development has been along the lines of material science, but this new material science has not penetrated the villages. Medical science in Japan is said to be in advance now even of German medicine. There are many hospitals in the cities and towns, filled with patients. But look at the country! In Osaka Fu, with all its means of communication, there are seventy-seven villages without any physicians, yet there is a great deal of illness in the villages. When I go into a village, the thing I am asked to do is to send a physician, and one

whose examination charges are not too high. But graduates of medical schools will not go to the villages. Why not?

Again in recent years though there has been great improvement in transportation and communications yet trains and interurban lines have had little influence upon the villages. Rather it is that the cultivated land has been simply injured by them! Though the convenient automobiles roll along the village roads, yet the villagers do not ride in them. Even though they might do so, they do not like thus to become a party to the bespattering of pedestrians with mud from the wheels.

Electricity is another element in material culture. But the villages are not electrified. They do use electric lights, to be sure, but in an ordinary house a light of 5 candle power, and in a large house one of 16 candle power is about all they can afford; and we hear it said, "Because we have electric lights now, we are compelled to work at night!"

Or take that recent fashion of the radio—the radio would be fine for the recreation of the farmers, but they cannot possibly afford it! —There is practically none of this new material culture in the villages.

Though in the cities the flowers of material culture are blossoming, the farmers are living a grey, poverty-stricken, many-childrened, suffering existence. While this condition obtains, general culture is to that extent crippled, social classes are set at odds with one another, and social unrest is born. Christians who preach the love of humanity must be challenged by this contrast between city and country culture to become front-line fighters for social righteousness. Whoever is a seeker for social righteousness simply must try to remedy this mistaken, this crippled state of affairs, and give to the millions of farmers a just and righteous share of the benefits of material and spiritual culture. No one who tries to equalize this unequal distribution need hope to avoid persecution: but in spite of it we must face fearlessly not merely the problem of the proper dissemination of spiritual culture, but also the matter of material distribution. When we have solved these two problems we may say for the first time that we have come near to the spirit of Jesus in Japan.

There are three concrete methods for the accomplishment of this great objective which suggest themselves to me.

I. Clarify the Nature of Christian Spiritual Culture, and Teach it.

We Christians ought to learn from the Marxians, who carry on

a continual discussion among themselves about their doctrines. We must develop intellectual power enough to do the same about our position, with adequate preparation and thoughtful consideration. Now that the country is so full of the idea of social reconstruction, it is a great pity that its methods are so largely materialistic and so poor in spiritual content. There are so few Christian thinkers, able to carry on a discussion from the point of view of Christian principles. All over Japan there is no Christian philosopher! We must teach Christianity both through wide publicity in magazines and newspapers, and by personal work—giving individuals real spiritual culture. It is most necessary to win men one by one.

2. Train Thoroughly Christian Leaders of Social Work.

Although formerly social workers were largely Christian, at present they are more Marxian in theory. Their principles are materialistic. And as the crowd is not yet able to become self-directing, it is bound to follow leaders. If the leaders are Christian, the crowd will also follow the Christian way. Why are there so few Christian leaders fired with the passion to save Japan?

Our social work is simply the expression of our desire to carry into action the spirit of Christ. And while the theoretical fight between conflicting ideas is as hot as at present, it is all the more imperative for us to get contacts with many people, and to carry on a soul-winning movement imbued with the very spirit of Christ. Christian workers are not really less zealous than those with materialistic principles. This very year of 1927 we have begun to hold schools for the training of rural leadership—from February 11th, for one month, for men, and from June 20th, for one month, for women. We have taught the Life of Christ, Church History, Rural Sociology, Practical Agriculture, etc. The present high degree of culture in Denmark was attained by teaching the central leadership of the villages along these lines.

Rural workers must never conclude that because the villages lack knowledge the thing to do is to flood them with missionaries indiscriminately. Those who are to work in the villages must be carefully selected, and must be those who can not merely preach, but also demonstrate in *real action*. As General Booth said, "The white lily has not merely whiteness but perfume." You must send people with perfume into the villages. If you send a woman, she must be one who can befriend the farmers' wives as they do their washing

in dark kitchens, and kindly teach them how to reorganize the child-care and the cooking in their homes.

3. Village Medical Missions.

As I have said before, there is no physician in seventy-seven villages near Osaka! It is easy to make a success of evangelistic work which starts from a medical mission. Village people will scarcely open their hearts to you unless there is a special reason. It is useless to try to reach the soul whose doors are shut. A medical mission opens hearts' doors. I became a dentist for that reason.

Once having entered a village, to become a success there you must be, in the common talk of the villagers, a person who is willing to do something for their benefit. People laugh at me because I take my dentist's chair with me wherever I go; but I do so for the sake of the poor farmers, to help them with dental treatment. One result is that though I have been in my present home in Kawaragi Mura only three months, I have already had patients from sixteen families, and have become acquainted with fully one-third of the whole village. By such a method, without useless efforts, you can attract the village people to you. They will come of themselves and become your friends. My friends in Kawaragi Mura do not know anything of the social work in which I spend most of my time, but they do regard me as a superior doctor!

By going to a village once a week and giving treatments during the day and preaching in the evening you can serve not merely by words, but also by loving deeds. Though the art, the technique, of it may be poor, if your work be full of love it is bound to succeed, for nothing can conquer love.

So in an age of rampant materialism, the ways to evangelize the poor farmers and to build up village culture are:

1. To be idealistic.
2. To give the Gospel day and night, ceaselessly.
3. To carry on a social movement.

I have been trying of late to organize the farmers into a party having these principles in view, but whatever may be the result for the moment of my efforts, I am profoundly convinced that in the end we who preach the salvation of God will be the winners.

In one of the books of Sheldon the main character is a pastor who receives two different calls to churches—the one in an attractive university city, the other in an industrial town. After prayerful consideration, seeking to carry out the spirit of Jesus, he decides

that he must go to the industrial centre. This he does, but finds it almost impossible to do religious work there. One of the church elders is a saloon-keeper, a deacon is controlling a brothel, and when he protests that these things are not in accord with the spirit of Jesus, they cut his salary in half. He struggles vainly and finally dies, and his dying words are: "In a materialistic age, a spiritual movement may fail. But this failure is the dawn of the soul." Whenever I read these words I think of them as occurring not merely in a novel but in actual history; and I feel that I must enter into the unfinished work of this servant of God. So in an age of strong materialism, let us take courage from Christ, and while not forgetting to win men one by one, let us think of the dark villages of Japan.

M. SUGIYAMA.

The Annual Conference of the Federation of Christian Missions, 1927— Condensed Report.

OPENING SERVICES

The Twenty-Sixth Annual Meeting of the Federation of Christian Missions in Japan convened at 10:30 a.m., Sunday, July 31st, 1927.

Miss Jane N. Scott, the Chairman of the Federation, preached the Annual Sermon, her text being John 12:21, "Sir, we would see Jesus."

In the absence of the Vice-Chairman, Rev. H. B. Benninghoff, D.D., the Chairman of the Programme Committee, presided and assisted in the service.

The Vesper Service, at 5:00 p.m., was conducted by Rev. B. F. Shively, D.D.

DEVOTIONAL HOURS

The first period of each day was given over to a devotional hour. These were taken by Dr. Manchester, Pastor of the Yokohama Union Church, Rev. C. W. Iglehart and Rev. J. C. Mann. A Consecration Service, under the leadership of Rev. H. K. Miller, for the new officers was held on Wednesday evening as the final meeting of the Conference.

FRATERNAL DELEGATES

At the first session on Monday morning, the Chairman, Miss Jane Scott, greeted the Fraternal Delegates. They brought greetings from their respective constituencies as follows:

Dr. K. Ibuka, Chairman of the National Christian Council of Japan.

Rev. K. Miyazaki, Secretary of the National Christian Council of Japan.

Rev. L. O. McCutcheon, Federal Council of Korea.

CONFERENCE PROGRAMME

The first order of business was the roll-call of the delegates of the Federation, in which some substitutions and corrections were made.

Dr. Benninghoff, Chairman of the Programme Committee, explained the departure this year from former methods and the substitution of the discussion method. The four great topics of the Jerusalem Conference were taken as the basis for discussion in four separate groups. These groups had already met during the spring in various cities especially in the Kwanto and Kwansai. The afternoon sessions of the conference were to be given up to these groups for further discussion and on the last day the findings of each separate group would be presented to the Conference for discussion. As a result of this method five resolutions were later passed by the Conference.

RESOLUTIONS

1. GROUP LEADERS AS DELEGATES

Resolved: That the leaders of the various group meetings be given the privileges of delegates during the group meetings and while the findings of their groups were under discussion on the floor of the Conference.

2-5. GROUP FINDINGS

(See Separate Articles)

6. RELIGIONS BILL

Resolved: That the incoming Executive Committee be instructed to appoint a committee for investigation in case the Religions Bill comes up again.

7. WORK AMONG KOREANS IN JAPAN

A. *Resolved:* That in view of the communication from the National Christian Council of Japan expressing inability to undertake responsibility in regard to the work among Koreans in Japan, we add the following By-law: That the Federation of Missions appoint a committee of five to cooperate with the committee of the National Christian Council of Korea on work among Koreans in Japan proper.

B. That the following committee be appointed for this year: Messrs. J. A. Foote, J. T. Meyers, B. F. Shively, H. C. Ostrom, and Miss K. Tristram.

C. That the Conference recommend to the constituent Missions that they put into their annual budgets something on this item.

D. That for this year an appeal be made again to members for personal contributions on the share-plan adopted last year.

8. JAPANESE LANGUAGE SCHOOL

Resolved: A. That this Conference heartily approve of the reorganization of the Japanese Language School along the lines indicated in the report of the Board of Trustees as presented to the Conference, providing for courses in Japanese History, religions, culture and present-day thought life.

B. That the school be permanently located in Tokyo.

C. That the Trustees be encouraged to continue their efforts to secure a thoroughly qualified Director.

D. That this Conference pledge its full support to the school and urge the constituent Missions to direct their language students to the school, and to provide the institution with all possible financial assistance.

9. DAY OF PRAYER FOR MORE CHRISTIAN WORKERS

The following resolution was presented along with the findings of Group 1, and it was voted to refer it to the National Christian Council:

Just as the Master said to His disciples, "The harvest indeed is plenteous, but the labourers few. Pray ye, therefore, the Lord of the harvest, that He send forth labourers into the harvest," we feel that those same words call for emphasis today; therefore the Federation recommends that Sunday, October 30th, 1927, be

set apart as a day of special prayer when all Christians and missionaries shall pray "the Lord of the harvest that He send forth labourers into His harvest," and that all pastors in Japan be requested to preach on that day about the need for Christian workers.

10. CHRISTIAN LITERATURE SOCIETY—OFFICERS AND REPRESENTATIVES OF F.C.M.

Resolved: That the secretary be instructed to bring to the attention of the National Christian Council the amendment to our By-law, which forbids our representatives on the Christian Literature Society serving as officers of that society.

11. PUBLICATION OF GROUP FINDINGS

Resolved: That the findings of the four discussion groups as approved be submitted for publication to The Japan Christian Quarterly and also to the National Christian Council as our contribution concerning the To-morrow of Missions.

12.—PRINTING OF MINUTES

13. THANKS TO STOP-GAP.

14. MISSIONARY REFUGEES FROM CHINA

Whereas many missionaries to China have been compelled to leave their work and to take up temporary residence in Japan on account of the present disturbed conditions in China, be it

Resolved: That we, as fellow-workers, express our deep sympathy with them. We would bid these brethren take comfort from the fact that even the wrath of man may turn to the praise of God; from the abundant evidence of the steadfastness of the Christian Church in this time of crisis; and from the hope that the Church will emerge from this experience strengthened and purified. We pray that conditions may soon permit the return of these friends to their field, and that in the meantime their stay in this country may afford opportunity for mutual help and encouragement.

15. AMERICAN IMMIGRATION ACT

Whereas the Federation put itself on record at its Conference in 1924 in connection with the Exclusion clauses of the 1924 Immigration Act of the United States of America, and

Whereas it is evident that the feelings of the Japanese people regarding the discriminatory nature of that Act are unchanged and form a definite barrier to the growth of Christian brotherhood, be it now

Resolved: That this body go on record as still urgently advocating the modification of the said clauses.

16. FINANCIAL INVESTIGATIONS RE COST OF LITERATURE

Resolved: That the incoming Executive Committee be instructed to continue the investigations of the financial situation of the Federation in consultation with the Publications Committee, in an endeavour to correlate The Japan Christian Quarterly and The Christian Movement, so as to reduce the total cost of these two publications, the report of this

investigation to be made to the next Annual Meeting. Further, that the annual fee of Thirty Yen per delegate be continued.

17. AMENDMENT OF BY-LAW RE C.L.S.

Resolved: That Article VI, By-laws (a), be amended to read as follows: Upon nomination by the Nominations Committee the following representatives and delegates shall be appointed:

(a) On the Board of Trustees (Directors) of the Christian Literature Society twelve persons elected to serve three years, their terms of service being so arranged that four shall retire each year, and on the understanding that no such trustee shall at the same time serve as officer of the Society.

MEMORIAL SERVICE

The memorial service for those missionaries who have passed over was conducted by Dr. D. S. Spencer, when the following were remembered:—

MRS. LEONORA BARR ALBRECHT, *A.B.C.*

F.M.

MISS MARTHA ALDRICH, *P.E.*

MRS. CYNTHIA HAWKES PHELPS BACHELDER, *Y.M.C.A.*

JAMES MACQUEEN BALDWIN, *M.S.C.C.*

MISS EMILY BISHOP BOULTON, *C.M.S.*

CHAUNCEY MARVIN CADY, *A.B.C.F.M.*

MISS DOROTHY CASE, *S.P.C.*

IRVIN HENRY CORRELL, *P.E.*

MISS EMMA E. DICKINSON, *M.E.*

CHARLES S. EBY.

THOMAS ESTILL, *S.A.*

MRS. ELMIRA COWLEY FRANCIS, *C.M.A.*

MISS MARY E. GOULDY, *A.B.C.F.M.*

MRS. MATHILDE MEYER GREENE, *A.B.C.F.M.*

MRS. MARY ELIZABETH (ROHRER) HAIL, *P.N.*

WILLIAM HUGH MUNDY HANCOCK, *C.M.S.*

MRS. GEORGE W. HILL, *A.B.F.*

WILLIAM E. HOY, *R.C.U.S.A.*

MISS LAVINIA OLDHAM, *U.C.M.S.*

FREDERICK, C. KLEIN, *M.P.*

MRS. MARY BROKAW JONES, *R.C.A.*

MISS IRENE P. MANN, *P.E.*

MISS CORA McCANDLISH.

MRS. MARY SUSANNA MEYERS, *M.E.*

JOHN COOPER ROBINSON, *M.S.C.C.*

JOHN W. SAUNBY, *M.S.U.C.C.*

MRS. EDNA ERFFMEYER SCHWAB, *E.C.*

MARY FRANCES (DAVISON) SOPER, *M.E.*

MISS CLARISSA HALE SPENCER, *M.E.*

MISS NINA C. STEWART, *A.B.C.F.M.*

MRS. MARY (WISNER) TAYLOR, *A.B.C.F.M.*

MRS. MARY PARKE THOMPSON, *P.N.*

GEORGE WALLACE, *P.E.*

FRANK NEWHALL WHITE.

MRS. G. W. VAN HORN.

COMMUNICATIONS.

1. An application signed by Horace E. Coleman for membership in the Conference as representative of the World's Sunday School Association was read and granted.

2. A communication from Dr. Axling notifying us of the appointment of Dr. Ibuka and the Rev. K. Miyazaki as Fraternal Delegates from the National Christian Council, was read.

3. Letters from Mrs. Moran, Dr. Peeke and Dr. Noss were referred to the Nominations Committee.

4. A communication from Dr. Axling relative to a Committee on Korean Work, was read. See Resolution 7.

5. A letter from the World's Federation of Educational Associations was read and it was voted to refer it to the National Christian Educational Association of Japan.

REPORTS OF STANDING COMMITTEES

1. EXECUTIVE COMMITTEE

The report of the Executive Committee was read by Dr. Brokaw, the secretary. Six of the seven recommendations were adopted while No. 5 was adopted later in an amended form. The report of the Committee was as follows:—

Four meetings only of the Executive Committee have been held during the year, one immediately after the last Annual Meeting and one preceding this one. The changed purpose of the Federation did not require more, and the financial status demanded the utmost economy.

The principal function of the Executive Committee is now the preparation of the programme. Dr. Benninghoff (Chairman), Miss Hodges and Dr. Rowland were appointed the Programme Committee and prepared the programme on "The Tomorrow of Missions in Japan," the Committee considering it at each meeting and giving final approval at a meeting held July 10th. Dr. Benninghoff will explain the group discussion method and the decisions of the Executive as to division into groups, the places of meeting, etc.

As instructed by the last Annual meeting, a sub-committee on the Religions Bill was appointed. Madam Chairman was at first the head of the Committee, but later requested that some one be appointed to take her place. Dr. Benninghoff was then appointed Chairman, Drs. W. K. Miller and G. M. Rowland also serving on the Committee. Their report will be submitted at a later session of this Annual Meeting.

Also, as instructed, your Executive appointed Mrs. Gurney Binford and Miss H. R. Hurd as the Committee on Normal Training and gave them authority to co-opt a third member. The report of this Committee comes at one of the sessions.

The last Annual Meeting instructed the Executive Committee to make a study of the finances of the Federation, with the intention of getting on a solvent basis as early as possible. Your Executive diligently carried out instructions, one meeting of the Committee being given very largely to a consideration of the financial situation. It was the intention and the hope of the Committee to give a concrete statement to this Annual Meeting. But at the meeting held July 30th, it was found that an accurate statement of the accounts with the Christian Literature Society for The Christian Movement was not forthcoming. Consequently, your Executive was unable to prepare the concrete statement planned for. However, while it was necessary during the year to renew loans, one of them was reduced. The Treasurer will present such data as is at his command, and a recommendation will be presented at the close of this report.

The By-law as adopted last year with reference to the Publications Committee makes it less necessary for the Executive to take action on

publications. However, on representations being made, the Executive acquiesced in dropping the Korean section from The Christian Movement and authorized a résumé of former statistics, with such new statistics as might be obtainable under the intention to print The Christian Movement earlier than usual. The question of the ownership of The Christian Movement was referred to the Executive, which took the following action:

"The Executive Committee hereby states it to be its understanding that the Christian Movement is the property of the Federation of Christian Missions, but that it is the desire of the Federation to enter into suitable arrangements with the Christian Literature Society for the publication and distribution of The Christian Movement" (See 1926 Minutes, p. 15).

Later, the position of the Executive was further clarified by the following action:

"With the instruction that they should have due regard to the fact that The Christian Movement has produced a profit in recent years, it was voted that the negotiations for 'making a similar arrangement in the case of The Christian Movement' as was made in the case of The Japan Christian Quarterly, be committed to the Publications Committee, their agreement with the Christian Literature Society to be submitted to the Executive Committee before being put into effect."

No such agreement has been submitted to your Executive.

An appeal having come for the children of Harbin, the Treasurer and Secretary were instructed to proceed as during the previous year. The Treasurer will make a statement as to the results of the appeal made in the newspapers and by circularization.

The Special Committee on Work among Koreans requested that its numbers be increased and its functions extended. But the Executive was compelled to reply that it did not have the authority either to increase the numbers or to extend the functions.

On the demise of the Emperor, Madam Chairman and Dr. Benninghoff were appointed a committee to prepare a minute of condolence and to present it to the Imperial Household Department. They fulfilled these functions, being received very graciously by the officials of the Imperial Household Department.

One or two minor changes in committees were found necessary and the Executive made these required appointments.

The Executive appointed Dr. H. K. Miller to audit the accounts of the Treasurer for the calendar year 1926. Dr. Miller reported to the Executive that he had audited the accounts and found them correct. This report was adopted. The financial statement as the result of the audit is as follows: (See Financial Statement Attached.)

The amendment to the Constitution, proposed at the last Annual Meeting, was submitted to the constituent organizations. With the exception of two organizations, all reported approval of the amendment. Those not reporting gave no indication of either approval or disapproval, but failure to act in one case seems to have been a mere oversight. The necessary two-thirds majority having approved, the Executive submits

a resolution in the matter. In this connection, it should be noted that the Constitution and By-Laws in the 1926 and 1927 Christian Movements are not strictly accurate. For this reason, a recommendation is also made to remedy this situation.

Recommendations

1. *Re* Minute Secretary
2. *Re* Business Committee.
3. *Re* Committee on Resolutions.
4. *Re* Nominations Committee.

5. That the incoming Executive Committee be instructed to continue the investigations of the financial situation of the Federation in connection with the Publications Committee, an endeavour to be made to correlate and to combine The Japan Christian Quarterly and The Christian Movement so as to reduce the total cost of these two publications, the annual fee of thirty yen per delegate being continued.

6. That, in accord with the Constitution, the Annual Meeting promulgate the following amendment to the Constitution:

Add to Art. V., Section 3, the following: "The Missionary Secretary of the National Sunday School Association and other missionary specialists may be made representatives by the vote of the Annual Meeting on the terms prescribed in the Constitution."

7. That the incoming Executive Committee be instructed to embody all amendments to the Constitution and By-Laws and to have correct copies printed in the 1928 Christian Movement.

FINANCIAL STATEMENT FOR YEAR 1926

RECEIPTS:

By 1925 Balance.....	¥ 366.39
" 1925 Christian Movement, Addit. Ads.....	333.00
" Fees of the Cooperating Missions.....	2,610.00
" Travel Refund.....	15.00
" Ads. 1926 Christian Movement.....	638.50
" 1923 Christian Movement, Balance.....	796.50
(1) " 1925 Christian Movement to June 30, 1926.....	1,770.54
(2) " 1926 Christian Movement to Dec. 31, 1926.....	960.27
(3) " Cash Debit Balance, Dec. 31, 1926.....	795.61
	<hr/>
	¥8,285.81

- (1) 301 copies in stock.
- (2) 599 copies in stock.
- (3) ¥2,500 loans outstanding.

EXPENDITURES:

To Executive Committee Meeting, 1st.....	¥ 179.69
" " " " 2nd.....	138.48
" " " " 3rd.....	33.60
" " " " 4th.....	81.66
" Annual Meeting.....	1,378.46
" Secretary and Treasurer Expenses.....	87.85
" 1925 Annual Meeting Balance.....	20.00
" 1926 Christian Movement	
Printing 1,100 copies.....	1,963.70
Editorial Expense.....	104.19
Postage 5 free copies.....	45 2,068.34
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" Japan Christian Quarterly additional 1925-26.....	80.00
" Travel Delegate to Korea.....	94.50
" Loan Payment.....	700.00
" " Interest	199.00 899.00
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" Printing Annual Minutes.....	107.90
" Japan Evangelist Deficit, 1925.....	2,047.19
" Japan Christian Quarterly Deficit, Jan.-Sept. '26..	919.14
" Newspaper Evangelism Committee.....	150.00
<hr/>	
	¥8,285.81
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Also received and transmitted

To National S.S. Association fr. 9 Msns.....	¥ 455.00
" Christian Literature Society, 15 Msns.....	1,210.00
Sent Direct to C.L.S. by four of same and one additional Mission.....	4,250.00

2. LANGUAGE SCHOOL COMMITTEE

The report of the Language School Committee was made by Dr. Axling. The report was referred back to them with the privilege of coopting others on their committee. The enlarged committee brought in a report embodied in Resolution 8.

3. PUBLICATIONS COMMITTEE

The report of the Publications Committee was made by Dr. E. T. Iglehart, Chairman; a vote of thanks was extended to Dr. A. Oltmans and to Rev. W. H. M. Walton, Editors of The Christian Movement and The Japan Christian Quarterly respectively. The report was accepted.

4. CHRISTIAN LITERATURE SOCIETY

The printed report of the Christian Literature Society was presented by the Chairman, Dr. Berry, with comments. The report was accepted. A change in the By-Laws in regard to secretaries of the Christian Literature Society occupying at the same time positions as directors, was offered from the floor and carried. See Resolution 17.

5. TREASURER'S REPORT

The Treasurer, Mr. Garman, made an *interim* report for information only.

6. DELEGATE TO KOREA

Our fraternal delegate to the Annual Meeting of the Korean Federal Council, Dr. A. J. Stirewalt, made his report which was accepted.

7. DELEGATE TO NATIONAL CHRISTIAN COUNCIL

8. REPORT OF THE NOMINATIONS COMMITTEE

(A name in brackets is that for which the new nomination is a substitute.)

OFFICERS:

Chairman—J. C. Mann

Vice-Chairman—H. K. Miller

Secretary—G. C. Converse

Treasurer—C. P. Garman

Other members of the Executive Committee:

Term ending 1928—Miss Jost (J. C. Mann)

" " 1929—W. Axling

Miss Helmer

Trustees Japanese Language School

Term ending 1930—W. Axling

H. W. Myers

Publications Committee

Term ending 1930—P. S. Mayer, Editor of The Japan Christian Year Book.

Miss Blakeney

H. D. Hannaford

Representatives on The Christian

Literature Society

Term ending 1928—W. H. M. Walton (A. J. Stirewalt, Treasurer)

" " 1929—E. T. Iglehart (C. Noss)

C. F. McCall (S. H. Wainright, Manager C. L. S.)

D. C. Hennigar (H. V. S. Peeke)

" " 1930—A. D. Berry

A. K. Reischauer

A. Jorgensen

Mrs. J. S. Kennard

Fraternal Delegate to Korea

Miss J. N. Scott

Substitute—Miss O. I. Hodges

FRATERNAL DELEGATE TO THE NATIONAL
CHRISTIAN COUNCIL

J. C. Mann

NECROLOGIST

H. Pedley

ON BOARD OF AMERICAN SCHOOL

Mrs. Jorgensen

ON ADVISORY BOARD OF CANADIAN ACADEMY

B. F. Shively

6. REPORT OF SPECIAL COMMITTEE

The report of the Special Committee on Korean work was made by Dr. Buchanan. See Resolution 7. The report of the Committee on Normal Training was read by Mrs. Binford and accepted.

The report of the Committee on the Religions Bill, was read by Dr. Benninghoff. The report was accepted. See Resolution 6.

ROLL OF FEDERATION—DELEGATES 1927

ABCFM	Miss A. P. Adams, Mrs. Frank Cary, Darley Downs, D. W. Learned, Hilton Pedley.
ABF	Miss Alice C. Bixby, Miss A. S. Buzzell, D. C. Holtom, C. H. Ross, Miss R. L. Anderson
AFP	Mrs. Gurney Binford, Miss E. L. Sharpless
ABS	K. E. Aurell
BFBS	F. Parrott
CC	E. C. Fry, Miss M. R. Stacy
CMS	Mrs. Pickard-Cambridge, J. C. Mann, Miss L. L. Shaw, W. H. M. Walton.
EC	Miss Lois F. Kramer, Everette Williamson.
EPM	No delegate attending.
LCA	D. G. M. Bach, C. W. Hepner, Miss M. E. Potts, S. O. Thorlaksson.
MEFB	Mrs. R. P. Alexander, F. D. Gealy, C. W. Iglehart, F. N. Scott.
MEFBWE	Miss Alice Cheney, Miss A. B. Sprowles.
MEFBWW	Miss M. B. Oldbridge, Miss Olive Hagen.
MES	J. B. Cobb, W. J. Callahan, Mrs. W. J. Callahan, Miss Lois Maddux, Miss Mabel Whitehead.
MP & MPW	Miss A. L. Coates, Leigh Layman.
MSCC	H. H. Corey, Miss I. Isaac, V. C. Spencer.
OMJ	W. M. Vories.
PCC	H. MacMillan.
PN	Harvey Brokaw, Miss J. M. Johnstone, Miss L. S. Halsey, L. C. Lake, Miss F. E. Porter.
PS	P. W. Buchanan, W. McS. Buchanan, S. M. Erickson, C. R. Jenkins, Miss Florence Patton.

RCA	Miss H. M. Lansing, B. C. Moore, S. W. Ryder, H. V. E. Stegeman.
RCUS	Miss M. E. Gerhard, F. B. Nicodemus, H. K. Miller, Wm. G. Seiple.
SBC	Miss E. E. Baker, Miss L. Hannak, N. F. Williamson.
UB	B. F. Shively.
UCC	W. J. M. Cragg, D. Norman, H. W. Outerbridge, Mrs. A. T. Wilkinson.
UCCW	Miss M. E. Armstrong, Miss M. A. Robertson, Miss M. L. Rorke, Miss M. A. Veazey.
UCMS	I. D. Crewdson, Miss Jewell Palmer, Miss Jessie Trout.
WU	No delegate attending.
YMJ	W. D. Cunningham.
YMCA	Mrs. A. Jorgensen, W. S. Ryan.
YWCA	Miss E. B. Helmer, Miss Jane N. Scott.

The National Christian Council Notes— A Review of the Year's Work

WILLIAM AXLING

As the Council approaches its Fifth Annual Meeting—October 18th and 19th—a brief review of the year's activity may not be out of place.

The Nation's Dark Hour.

During the illness of His Imperial Majesty, Emperor Taisho, and at the time of his funeral, the Council functioned as the medium between the Christian forces of the Empire and the Imperial Household Department. It was also the medium through which the Christian Church as a whole expressed its profound sorrow and sympathy to the Imperial Family and pledged its loyalty to the New Emperor.

The Religions Bill.

The Council, through its Special Committee on the Religions Bill, launched a campaign agitating for radical revision of the bill. This attitude displeased both the Christian group which favoured the bill in its original form and those which were out to kill it. Out of this have sprung issues and conflicting attitudes which threaten the very existence of the Council.

The Council does not claim all the credit for pigeon-holing the Religions Bill. Other organizations did effective work in centring public thought and discussion on its danger points. It is an open secret, however, that it was the Council's manifesto, its programme of revision and its activity which challenged the authorities and gave weight to the campaign of opposition. It was also largely the Council's attitude and influence which rallied the press and leading legislators to throw themselves into the fight against the bill. If the Council had not been in the field and functioning for the Christian Movement as a whole the Religions Bill would probably today be the law of the land.

Preparation for the Jerusalem Meeting.

The Jerusalem Meeting will centre its thought and study on the following seven major problems:

- 1—The Christian Message and Life in Relation to the Non-Christian Faiths.
- 2—Christian Education.
- 3—Devolution Problems of Indigenous Churches.
- 4—The Christian Contribution toward the Betterment of Race Relations.
- 5—Human Relations in Industry.
- 6—Unoccupied Areas.
- 7—The Rural Problem.

In order that the delegation from Japan may be as thoroughly

informed as possible concerning the Japanese angle of these problems, far-reaching surveys covering every phase of these questions have been carried on throughout the year. Through these surveys an immense amount of material and first-hand information have been brought together.

An effort has also been made to get a cross section of the representative thought and convictions of the Christian forces of the nation. This will enable the delegation to know the mind and voice the consensus of opinion of the Christian Community as a whole in the discussions at Jerusalem. Thirteen hundred individuals have been interrogated. Study groups were organized in Tokyo, Kyoto, Osaka, Kobe, Nagoya, Sendai and Takamatsu and the findings of these groups have been analyzed and systematized. Specialists in the fields covered by these problems have been interviewed and their reactions secured.

Close tab has also been kept on the work which has been done by the Central Committee in New York and London in order to work in full unity and harmony with those who are responsible for setting up the Jerusalem gathering. We have also compared notes and exchanged material with our nearest neighbour, the China National Christian Council.

Evangelism.

This being the closing year of the National Evangelistic Campaign (Kyokwa Undo), effort has been centred in the cities which were still unreached by this nation-wide movement. This year the Council refrained from directly setting up and conducting evangelistic campaigns. It simply acted as a promoter of evangelism and encouraged the churches in these cities unitedly to organize and launch their own local campaigns. The Christian forces of Tokyo, Yokohama, Osaka, Kyoto, Nagoya, Shizuoka, Nagasaki, Sapporo, Fukuoka and Omuta responded to this policy and put on campaigns.

Further afield were the series of meetings held for the Japanese living in Korea and Manchuria in connection with Dr. E. A. Sturge's visit to the Orient as well as the evangelistic team sent to Formosa during the summer.

Social Welfare.

The Council through its commission on Social Service was a cooperating unit in the effort which was made to amend the juvenile anti-drink law raising the age limit from twenty-one to twenty-five.

The Council is also cooperating in the drive which is being made against public prostitution. The driving force back of this attempt to outlaw this national social sin comes largely from Christian sources. The Council therefore feels challenged to as far as possible throw back of this reform effort the strength and influence of the whole Christian Movement.

Within the Church itself there is an uncultivated field. The Christian Church in Japan has not developed a social consciousness. It is not awake to the great social issues. Its sense of social responsibility still lies dormant. The Council through surveys, published reports, agitation and publicity, has endeavoured to help the Church to take its place in the nation's life as an aggressive re-creating social force.

As Host.

The number of eminent Christian leaders from other lands who visit Japan is yearly on the increase. Not only is it important that they should meet the right people and receive the right impressions but that they should be given an opportunity to make their special contribution toward the extension of the Kingdom and a better international understanding.

During the year the Council has acted as host to a large number of such distinguished visitors. In most instances it has enabled them not only to meet but to address a large number of Japanese.

The Printed Page.

The "Bulletin" has been published each month as the Council's official organ. Through this publication the Council has endeavoured to keep the pastors, churches and missionaries informed in regard to the work which it is doing.

A new issue of "The Japan Christian Year Book" has also been put through the press. This is a book of 450 pages and is packed with facts, figures and up-to-date information regarding every phase of the Christian Movement in the Empire.

Relief Work.

At the time of the Tango earthquake disaster the Council made an appeal for funds for the purpose of relieving the distressed, and ¥9,097.08 was raised. After regular relief had been provided ¥1,000 was given to each of the following churches for the purpose of building or rebuilding their church homes; the Congregational Church at Amino, the Episcopal Church at Yotsutsuji and the Japan Evangelistic Band at Mineyama.

Christian Literature Society of Japan

AMY C. BOSANQUET

NEW PUBLICATIONS

1. *Beacon Lights of Prophecy.* By Professor Albert C. Knudson. Translated by Rev. R. Miyazawa. Price ¥1.80.

"An interpretation of Amos, Hosea, Isaiah, Jeremiah, Ezekiel and Deutero-Isaiah." It contains striking studies of the personality and historical background of the great prophets and their distinctive messages.

2. *Contact with God.* By Rev. H. M. Cary, D.D. Translated by Professor T. Washiyama. In Evangelistic Booklet Series. Price 5 sen.

Thoughts on prayer, its reality and power, and the right attitude for us when praying and afterwards.

3. *Kai; How to Conduct Meetings in Japanese. An Essay.* By Rev. H. V. S. Peeke, D.D. In English. Price ¥1.00.

This is a companion to Dr. Peeke's "How to Pray in Japanese," and contains a great deal of useful information about correct phraseology and usual procedure, with Chinese characters for the terms in general use which ought to be familiar to missionaries.

4. *Daily Bible Talks for Little Children.* By Miss E. F. Upton. Translated by Miss H. Minamioka. Price 70 sen.

A new revised edition, under a new name, of the pre-earthquake "Daily Religious Talks in the Kindergarten." The name was changed because it need not be confined to use in Kindergartens. Every mother of small children would find it a help in her home, as there are 195 short Bible talks in the book, carefully arranged by an American teacher and teacher-trainer, well known in Japan, and translated by a Japanese Kindergarten teacher of many years' experience.

5. *The Nursery Series:* a set of four charming picture books for little children. Price 65 sen each. Translated by Mrs. H. Muraoka.

1. Ah-Fu: a Chinese River Boy.
2. Kembo: a Little Girl of Africa.
3. The Three Camels: a Story of India.
4. Esa: a Little Boy of Nazareth.

There are 30 full-page coloured pictures in each book, drawn by the well-known missionary illustrator, Miss E. A. Wood. The object of the books is to draw together in friendly sympathy the children of many lands and help forward a spirit of true Christian brotherhood. They have been very well received in Japan, and "The Three Camels" is especially suitable for a Christmas gift, so we expect to have a great demand for it in December.

IN THE PRESS OR IN PREPARATION.

1. *Paul the Doughtless*. By Basil Mathews. Translated by T. Mutō. Bringing out vividly the side of St. Paul's life which will appeal especially to young people and to those who love tales of heroism. All Bible students will appreciate the splendid descriptions of the cities he visited and the roads he trod. The author himself went over all the ground before writing the book. It will be well illustrated.
2. *A Straight Way Towards Tomorrow*. By May Schauffler Platt. Published by the Central Committee on the United Study of Foreign Missions, Cambridge, Mass., as a Study Book for Women's Foreign Missionary Societies.

This is being translated for use as a study circle book for women and older girls in Japan, at the request of the above Committee, and is aided by a generous gift to cover expenses. It will be illustrated by 12 photographs of women and children, relief work, etc. in other lands. By permission of the American Committee, it is being adapted to Japanese needs in some respects, and ought to prove a valuable foundation for study of such problems as Child Welfare, the Christian Home, Christian Literature, Religious Education and World-wide Peace.

3. *Ainu Life and Lore; Echoes of a Departing Race*. By the Ven. Dr. John Batchelor. With ten coloured plates and many collotypes; bound in cloth, with Ainu design.

An important contribution to the literature of comparative religion and folk-lore, rich in legend and old customs. By the chief living authority on the subject.

4. A picture booklet on the Parable of the Prodigal Son, with 12 black-and-white illustrations, drawn by Miss E. A. Wood, who has lived in Egypt and Palestine.
5. *The Call to the Ministry*. By Rev. Norman F. Williamson. It is being translated by Rev. R. Miyazawa. This small book will have a special message for students and those who are thinking about their future life-work.

We hope to have some more booklets and tracts ready before Christmas. We should especially welcome suggestions and material, English or Japanese, for evangelistic tracts, suitable for various classes of people, in country districts.

THE SECRETARY'S RETURN.

At the time of writing this, the date of Dr. Wainright's return to Japan is still uncertain.

The Sunday School World

H. E. COLEMAN

The three training schools that were conducted under the auspices of the National Sunday School Association this year were all very successful. The enrollment at the Karuizawa school was the largest, which, including the speakers and the missionaries who paid to hear the lectures of Miss Brockway, was a little over 100. The Shimonoseki school was placed earlier than last year to suit the convenience of the school where the delegates were entertained, and to avoid overlapping with the other schools. For this reason some applicants could not come, but the entire number was almost ninety. The Lake Biwa school was filled to its capacity of seventy and a number had to be turned away on account of lack of lodging accommodations.

The new feature of the schools this year was the lectures of Miss Meme Brockway, a specialist of the Northern Baptist Board of Religious Education who was making a year's tour of the world under the auspices of the World's Sunday School Association. Miss Brockway is an expert in story-telling and work for the primary and junior departments, having had years of successful experience in many kinds of schools. Her work, therefore, although it had to be interpreted, was of great practical value and inspirational as well. A number of missionaries, when they realized the value of her work in Karuizawa, came to her lectures. She gave full courses at Shimonoseki and Karuizawa and two lectures at the Lake Biwa School.

Mr. Kitoku, the new General Secretary of the National Association, began at Shimonoseki and attended all three of the schools, giving a course of lectures on the principles of religious education. All present were very grateful to the lecturers for the conscientious work they put into these schools. The Movement is fortunate now to have so many men and women of ability in the different denominations on whom we can call. This Sunday school work is a practical demonstration of the possibility of union effort in Christian work. It is a joy to join with all Christians in the work for children where Christ and the love of the Heavenly Father are the unifying and inspiring forces that bind all in one common fellowship.

THE NEW GRADED LESSON SYSTEM

The great earthquake fire destroyed all the new texts that had been issued in the new lesson system up to that time. Since they all had to be republished, the opportunity was taken of revising those volumes that had been issued, while the task was continued of preparing the other texts to make up the eleven years of graded lesson texts for teachers that had been planned several years before by a general committee

appointed by the different denominations and missions. This course is therefore the result of years of careful effort on the part of many officers and Sunday school specialists. The general subjects for the courses of the several years are as follows:—

Intermediate	First	Year.	Our Gracious God and His Good World.
"	Second	"	The God of Love and His Good Children.
"	Third	"	Jesus' Way of Love and Service (Our Model)
Junior,	First	Year.	God our Heavenly Father, and Creator.
"	Second	"	Living as God's Children.
"	Third	"	Early Heroes and Heroines of the Old Testament.
Primary,	First	Year.	The Story Life of Jesus (One term of Christian Heroes)
"	Second	"	Heroes of the Hebrew Kingdom
"	Third	"	Heroes of the Apostolic Age.
Beginners,	First	Year.	The Life of Jesus.
"	Second	"	The Christian Life, and How to Live it. (One term of Great Christian Leaders)

These lessons are prepared with the idea of using them on the group-graded plan but in a large school they can be used on the fully graded plan when desired. They are prepared from the child's standpoint, and to meet the religious needs of each particular group, they can be used therefore on some plan for any school, however small. If many different ages are represented, then they may be divided into two or three groups and such courses selected as seem to suit the larger number in each group. This group should be kept together for two or three years if possible. The eleven years are planned to cover the Bible as fully as possible, with special emphasis on the Life of Christ. This is presented three times, but from a different standpoint each time, so there is no danger of its becoming tiresome. Three sets of pictures have been prepared for each of these courses on the Life of Jesus with very few duplicates, so that the three together will make a splendid supply of pictures on the Life of Christ that can be kept for other courses of study, and for use when each study is repeated every three years for the new class that has entered that department.

The beginners' lessons are prepared on the basis of well-established principles in kindergarten teaching, with blackboard drawings, the story told, and many songs for children of this age. The lessons in general are prepared in such a form as to be a complete guide to the teacher in his work of preparation. The object of the lesson is clearly stated, or two or three points to be pressed home. Points of special study for the teacher's benefit are often given, or suggestions made for the teaching of the lesson. The memory text is also given, and the Bible references as well as the text to be studied. Samples will be sent for examination on request.

Purity and Temperance Notes

E. C. HENNIGAR

The friends of Japan have been delighted to learn that the Government has *withdrawn* the reservation it had made in ratifying the League of Nations Treaty in respect to the Traffic in Women and Children. The Japanese reservation made the "age of consent" 18 for Japan, whereas in all other countries it is put at 21. This was done in response to rising public opinion in regard to this whole question.

Under the striking headline "Does Slavery Exist in Japan?" The Japan Times has recently published a series of articles and editorials on the Taira case. In August, five girls of the licensed quarter in Taira, a town in Fukushima ken, ran away from their owners and made their way to Tokyo thinking that all that was necessary in order to be free from their crushing debt and life of shame and suffering was to make their desire known to the police. However, as is usually the case, on one pretext or another, the girls were returned to their owner in the custody of two *banto*. The Editor of the Times, Mr. S. Sheba, has taken upon himself to champion these and through them all the 52,000 enslaved girls of Japan. His editorials in the matter have been of a high order. He has the strong support of his staff and three of them have visited the owner in question urging him to give up the business and free these girls. The owner has promised to close his house in one month. The question is what will he do with the inmates. Mr. Sheba is not through with the case yet. We await further developments with interest. It is to be desired that some such case as this be carried to the courts to ascertain whether Japanese law will, in fact, uphold the traffic.

Another recent case of interest is that of the Yokosuka quarters where the keepers of 29 houses with 168 girls have decided to change the status of their establishments to "eating houses" and of the inmates to that of "waitresses" or "barmaids," this on the plea that brothels as such no longer pay dividends.

In the city of Okayama certain city improvement plans involved the site of the licensed quarter which is in a very prominent place in the middle of the city. Would it be left where it is, would it be removed to the outskirts or abolished altogether? A committee of 39, representing the missionary forces, the church, the Purity society and the W.C.T.U., is working strenuously to secure the abolition of the quarters. The issue will probably be decided at the meeting of the Prefectural Assembly this autumn.

Active campaigns for the abolition of licensed quarters will be staged in several prefectures with the approach of the opening of the assemblies. In this connection we are reminded by the Central Committee that there is a very urgent need of funds. Japanese sources are respond-

ing in a remarkable way. If the entire missionary body will get behind this push the total of Yen 60,000 can very easily be raised. Already missionaries have pledged Yen 7,600. Cash and further promises will be gratefully received at the Haisho Remmei, Misaki Kwaikan, Misaki Cho, Kanda, Tokyo.

* * * *

At Winona Lake, Indiana, from August 17—23, was held the Congress of the World League against Alcohol. The first address on the programme at the opening session on the evening of the 17th was by Mr. Mark R. Shaw, who represented Japan at the Congress. The subject of the address was "The Challenge of the World Alcohol Problem to University Men." At a later session Mr. Shaw spoke on "Japanese Progress." Mr. Shaw is greatly missed in all Moral Reform circles in Japan, but we may be sure he is on the job somewhere in the United States.

The students of the Students' Prohibition League have been very active, as usual, during the summer months, and temperance campaigns were held in various parts of the country. A movement is being inaugurated to establish temperance organizations in schools of Middle School grade. Nothing is of greater importance than to catch the boys before they get out into life or into higher institutions where drink is thrust upon them.

The writer of these notes has taken over part of the work of Mr. Shaw and will be glad to communicate with any who may desire to do some definite piece of work for the Purity or Temperance movements. A supply of literature, posters and slides is on hand. Address, Matsumoto, Shinshu.

The Japanese Language School

G. BOWLES

The record since the Annual Conference of Federated Missions includes the following: (1) Completion of arrangements by which the Trustees of the Language School assume responsibilities for the Kobe Group, which works under a Local Committee; (2) Transfer of the Language School from 30 Koun Cho, Mita, to the City Y.M.C.A., Mitoshiro Cho, Kanda, Tokyo; (3) Opening of the new school year with twenty-two full-time students, others to enter early in October, also preparations for a special part-time class from 9 to 11 a.m. three days a week, and for the Evening School to open in the Sale & Company Building, Babasaki Mon, on October 3rd, to meet from 5 to 7 p.m. Mondays, Wednesdays and Fridays; (4) Plans for the year's supplementary Course of Japanese Studies, as outlined below:

For the Autumn Term there will be ten weekly English lectures on Japanese History, with assigned books for parallel study. These lectures will be open to the public, though definite registration for the Course is

desired. Among the Lecturers on Japanese History will be Professor N. Murakami, Dean of the Language School, Principal of the Ueno Academy of Music, organizer of the course, Dr. R. C. Armstrong, Dr. H. B. Benninghoff, Dr. M. Anesaki and Dr. Inazo Nitobe.

The corresponding lectures and readings for the winter term will be on Japanese Religions.

The Spring Course will be on Interpretation of Japanese Life and Thought.

The purpose of the Trustees in planning this course in Japanese History, Religions, etc., is to stimulate interest and to give guidance for further work along these lines. The widespread interest already manifest is evidence that the course will meet a recognized need. One mission organization has already expressed a desire to have all of their workers enrolled for the lectures.

It is already evident that the Missions are giving serious consideration to the message of Dr. William Axling, Chairman of the Board of Trustees, at the recent Session of the Conference of Federated Missions. The need for the Missions to take to heart their responsibilities to the Language School, largely their own, still abides. In cooperation with other supporting bodies they have it within their own power to bring the School up to far higher standards of efficiency.

Inquiries and applications continue to come in for the Correspondence Course. The School is eager to come into closer contact with correspondence pupils and their teachers. It is urged that when possible these scattered teachers be sent or brought to the School to study the methods of instruction.

As trustee in charge of the School, the writer is eager to get constructive criticisms and suggestions. Former students of the School and careful observers as to results of various methods may thus render invaluable service to the cause of more efficient language teaching.

Book Reviews

*"JAPANESE TRAITS AND FOREIGN INFLUENCES." By Dr. I. Nitobe,
Price 7/6. Published by Routledge & Co.*

The Samurai boy who, when asked why he remained in silent meditation at the close of a meal, could reply, "Having fed my body, I am now feeding my soul"; the young graduate of Sapporo Agricultural College who, on matriculating at Tokyo Imperial University, could give as his reason for choosing courses in English Literature that he himself wished to become a bridge across the ocean that he might bind together the East and the West; the mature scholar, educator and servant of his nation who against natural inclination, and in the face of rare opportunities at home, could leave his own chosen work to take up the difficult and uncertain tasks of Under-Secretary General of the League of Nations may well be satisfied with this recent achievement in discernment and interpretation.

"Japanese Traits and Foreign Influences" reveals genuine insight into the inner nature and meaning of Eastern and Western Cultures. Since the book is a collection of revised and partly rewritten lectures and essays prepared for special purposes over the past five-year period, one must seek the organizing unity of the volume not in its form but in its spirit.

Whether the subject be The Changing Orient, Traits of Oriental Mentality, China's Cultural Influence on Japan, Teatism, Haiku, Eastern Ideas of Charity, The Race Problem or the Meeting of East and West, the reader may discern in the discussions certain common elements which through the years clarify and ennoble the author's messages: Sympathetic insight into the deeper spirit and meaning of objects, events, institutions and peoples; interpretation of things of the East by the use of world history and literature in a way which makes them vivid to Western readers; faith in a better day for the world, informed by a serious moral purpose which in the deeper notes strikes clearly the chord of the creative Christian faith.

The present volume should satisfy observers who, with apparent justice, sometimes criticize Japanese when they fail to express due recognition of the debt which the nation owes to the older civilizations of the Orient. In the chapter on China's Cultural Influence on Japan, and repeatedly throughout the book, the author pays generous tribute not only to Chinese and Indian but also to Korean Culture. Students of Chinese history note a slip in the reference to the Tang dynasty as ruling the country in the fourth century, as the first ruler of that line came to the throne in 618 A.D.

In introducing the discussion on The Moral Basis of the Monarchy the author assists Western students of Japanese History by unhesitatingly cutting off the first six centuries, thus making Jimmu Tenno a con-

temporary of Julius Caesar. His first-hand description of the consecration (so called coronation) of the late Emperor clearly explains his idea that not in royal descent but in the meaning attaching to this religious ceremony, which in spirit gives the new Ruler a sense of responsibility to his ancestors, lies the Moral Basis of the Monarchy. In his acceptance of "Democracy as a principle and Monarchism as a form" he finds a stabilizing influence which leaves room for motion and change, "two concepts which give a sense of harmony to the oriental mind."

One feels that the most striking sentence in the book may be too strong, in view of the fact that some of the outstanding characters of the present day are orientals. This sentence occurs in the chapter on Traits of Oriental Mentality (page 26): "Asia is not a soil for forceful character to grow in—at least at present." The author attributes this to the "virus of depersonalization," which is due to the "influence of Chinese ethics and Hindu religion." He recognizes that although Japan has fared better politically than other Asiatic nations, she is not immune from this tendency to the "decimation of personality," to which he attributes the "political fiasco of the Asiatic peoples." This somewhat dark picture is, however, illumined by reference to "the renovation of that continent through the Gospel of Christ. . . . above all His other teachings, the reverence of the personality of man and God." Furthermore, this minor emphasis of Oriental peoples upon Personality is counterbalanced by marked development of Perception, such as ancient Japanese artists demonstrated in painting birds in flight and fish leaping out of water. In the seer this power rises to spiritual Intuition and gives to the Orient its insight into spiritual things.

To the reviewer, the chapters on Teatism and Haiku (a short poem of seventeen syllables) are the heart of the book, notwithstanding the regret that the word "Teatism" has been substituted for the Japanese *Cha no yu*, or its more common English equivalent. These chapters not only interpret some of the finer and deeper feelings and thoughts of the Japanese people at their best, but place in clear historical settings the influences which gave Cha-no-yu and Haiku to Japan.

There are many similarities between Rikyu the "Samurai-priest" of the sixteenth century who in perfecting the tea ceremony "called upon the nation in the midst of social corruption to return to nature—to its singleness, peace and beauty," and Basho, a Samurai of the seventeenth century who after the death of his feudal prince came through great sorrow very close to the heart of nature and of the common people, and thus was enabled to transform the *haiku* of jest and satire into an instrument for the expression of the highest ideas and the most delicate human sentiments. The depth of his religious feeling and of his missionary zeal are revealed in Basho's instruction to his pupils whom he sent out as messengers of *haiku* with its gospel of integrity, simplicity and meditation, with the call to "express the enduring in the midst of the fleeting."

An Eastern Idea of Charity is an historical summary of Japanese humanitarian work, from the seventh century to the Home Department's 1926 issue of its "Review of Social Work." While the author finds in

Shintoism no incentive to relieve sorrow and suffering, he measures the humanitarian activities of the people by the rise and decline of Buddhism. Confucianism "took little cognizance of humanitarian work." To Christianity and economic science he attributes the new life and force which are organizing modern social work in Japan.

In discussing The Race Problem or the Meeting of East and West the author gives clear evidence of faith that a better knowledge of economic laws, a truer interpretation of science, and a sincere application of political principles and of religion, "and Christianity of all religions," will give to the world a common life of "sympathy, equality and fellowship."

A careful reading of "Japanese Traits and Foreign Influences" leaves the impression that the author has kept well within the bounds of fact. History, science and experience are his guides as he threads a pathway of his own, back and forth across the disappearing boundary which has been supposed to separate the East from the West.

One quotation may be permitted as illustrative of the wholesome and hopeful spirit of the book: "The grown-ups in the East and in the West, and indeed the noblest among them, have always at their moments of exultation, entertained the belief that light and truth have their abode in that quarter of the compass which is opposite to their own habitation. The Buddhists have imagined Heaven as lying in the West—the West whither the sun hastes every day for its rest. The three Wise Men of the East saw the Star in the West. On the contrary, the early Christians in their baptism turned to the East, whence dawns the light of day. Christianity in its westward march kept its face turned eastward. In this reciprocal admiration between East and West lies a fecund principle for mutual understandings, and on this rock of 'imaginative sympathy' should be built the church universal. Neither hemisphere can henceforth live a separate life."

GILBERT BOWLES.

A NEW ENGLANDER IN JAPAN. By Evarts Boutell Greene. 347 pp. Price \$5.00. Published by Houghton, Mifflin Company.

Daniel Crosby Greene was a genuine New Englander, both by ancestry and early life. His great-grandfather was Roger Sherman, the famous Connecticut statesman of the Revolution. He was born in what is now a part of Boston, spent six years of his boyhood in Vermont, graduated at Dartmouth College in New Hampshire, and served in the Civil War in a Rhode Island squadron. He was also born into a missionary atmosphere. His maternal grandfather, Jeremiah Evarts, was the first treasurer of the A.B.C.F.M. and afterwards till his death was its secretary, being succeeded by David Greene who held the office for 22 years. Also the gift for public life shown by Roger Sherman reappeared in Daniel Crosby's uncle William Evarts, noted lawyer and Secretary of State, as

well as in the two Governor Baldwins of Connecticut, and led us often to think of our friend as a Statesman-Missionary.

Like many another New Englander Daniel Crosby Greene went west after graduation, spending two years in teaching in Wisconsin and Illinois, and then entered the theological seminary, graduating in 1869, and being ordained and married immediately afterwards.

A few days before his ordination the Prudential Committee of the American Board had practically decided to open work in Japan, with Mr. Greene as its first representative there, and this decision was ratified at the Board's annual meeting in Pittsburg in October—the last meeting of the Board in that state and the last before the Presbyterians withdrew from it. In a few days Mr. and Mrs. Greene sailed from San Francisco, arriving in Yokohama on the last day of November, 1869.

It need not be said that the Japan to which Mr. and Mrs. Greene came in that year was a very different Japan from that in which we live to-day. It was indeed the second year of Meiji, the Shogunate had been abolished, and the Emperor had removed from Kyoto to Tokyo, but the new government was still weak and it was uncertain whether it could maintain itself, the Samurai still went about with their two swords, there were none of the modern means of communication, not even jinrikishas, the old Chinese calendar was still in force with the year beginning some time in February, the monthly mails from home were brought to the consulates for delivery by private messengers, Christianity was strictly forbidden, in that very year an Imperial Councillor, Mr. Yokoi, had been assassinated in Kyoto because he was suspected of "professing wicked opinions," that is of inclining to Christianity, and even after Mr. Greene's arrival several thousand Roman Catholic Christians who had been discovered in the region of Nagasaki were severely punished. Protestant missionaries had indeed been working in Japan for ten years, but there were still very few of them, only ten Japanese had been baptized, and other visible signs of their work were still very scanty. Thus, though Mr. Greene was not one of the first pioneers in missionary work in Japan, he began in very primitive times.

Mr. and Mrs. Greene first took up their residence in Tokyo, but early in 1870 they removed to Kobe, being then with one exception the only missionaries between Yokohama and Nagasaki, making Kobe-Osaka-Kyoto (the Keihanshin) the centre of our mission's work, and erecting the house which is now the oldest building in Japan connected with Christian work. Among the young men who came under their influence here were J. Matsuyama, who had so important a part in the translation of the Bible into Japanese, and Paul Sawayama, first ordained pastor in this part of Japan, noted for his heroic self-sacrifice. From 1874 to 1880 Mr. Greene served on the committee in Yokohama which made the first Japanese version of the New Testament; from 1881 to 1887 he was connected with the Doshisha, teaching the Old Testament and incidentally acting as architect of the first permanent buildings of that school—the first brick buildings erected in Kyoto except the railroad station; and the rest of his life—23 years—he spent in Tokyo, being again at the time of his death engaged

in the rendering of the New Testament into Japanese. Thus his work was varied,—as preacher, teacher, architect, translator and general missionary,—but it is likely that he will best be remembered by his work in the capital, where he spent somewhat more than half of his life in Japan and had the widest contacts. Here he had important work to do as the mission's representative in such matters as the organization of the Mission into a juridical body capable of holding real estate, and for a number of years as one of the Finance Committee of the Doshisha, but besides this he served as an active worker in a great variety of union enterprises, such as the School for Foreign Children—now the American School—of whose Board of Trustees he was the first Chairman, and in the publication of "The Christian Movement," of which he was the first editor. He received the degree of D.D. from Rutgers College, of LL.D. from Dartmouth, and the decoration of the Third Order of the Rising Sun from the Japanese Government.

Mr. and Mrs. Greene were looked up to by the mission with very great affection as "Pa" and "Ma" Greene, and their home, especially while the children were still with them, was a most delightful centre of social life, never forgotten by those who had the privilege of sharing it. Dr. Greene was first and foremost a Christian missionary, taking an active part in all forms of Christian work, but he was a man of very broad sympathy and wide interests; holding fast the fundamentals of his faith, but ready to accept new light from any source; attached to the Congregational system, but counting all Christians as brethren and taking an active part in all movements for cooperation or united work; counting religion the great thing, but interested in all worthy movements in scholarship (such as the Asiatic Society) or industry; a patriotic American, but a warm friend of Japan, counting it a part of a missionary's duty to help make the best side of Japan known to the Western world, and earnestly exerting himself to see justice done to the Japanese in matters of controversy between the two nations. Those who had the privilege of knowing him as fellow-workers are gradually passing away, and all of us who are left are grateful that a worthy record of his life and work has been published by his son, Evarts B. Greene, Professor of History in Columbia University and author of "The Foundations of American Nationality." He has done the work with the loving zeal of a son and the practised skill of a trained historian, after making a special visit to this country to gather material and gain the local atmosphere. All students of early times in Japan and of the missionary work will do well to get and read "A New Englander in Japan."

D. W. LEARNED.

"*KAI*" An Essay, By H. V. S. Peeke, D.D., Price ¥1.00. Published by Kyobunkan.

Students of Japanese are already familiar with Mr. Peeke's various contributions to the study of the language, and many are indebted to him

for his share in the dictionary known as "6000 Chinese Characters." His latest essay, "Kai," will we believe be valuable to those new to the country who attend or conduct meetings.

The booklet is attractively got up, the type is good, the Chinese ideographs clear, and the price is one yen. It should supply a long-felt need, for nowhere does the newcomer feel more handicapped than at meetings. The expressions used are not found in the *tokuhon* or grammar and the number of unfamiliar words makes it difficult to use a dictionary with any satisfaction. Added to this there is often the close atmosphere of a crowded room, and the student emerges from the meeting disheartened with his failure to understand, and completely bored by the proceedings.

While no book can improve the ventilation, Mr. Peeke's essay will undoubtedly improve the intellectual atmosphere of meetings as far as the student is concerned, and a thorough mastery of the short vocabulary at the end of the book is a task well worth while.

A few points call for criticism. We should like rather more definite instructions given to the inexperienced foreigner who may have to act as chairman, also suitable phrases for opening and closing meetings, introducing and thanking speakers, etc. In the appendix the ideographs employed might be larger, as in the rest of the book, and the addition of the roman character would ensure the correct pronunciation.

We wish the book success. We should like to see it in the hands of all who are studying the language.

A. M. HENTY.

MEMORIES OF THE MISSION FIELD. By C. I. TINLING. 158 pp. 3/6.
Published by Morgan and Scot.

Miss Tinling has had occasion during the course of her career as a lecturer on Temperance to visit many parts of the world. In this book she gives us pen pictures of missionary work proceeding in Syria, India, Japan and China. Each chapter tells in simple words the story of great work being done, a story which will be more effective in creating interest in Missions than any study of missionary statistics or elaborate treatise. Especially vivid are her stories of work in China among lepers and against opium. Her story of the missionary who was called upon to become a doctor and even to amputate a man's leg with only an American saw and a Swedish penknife is an instance of how missionaries have to be all things to all men. The missionary was risking his own life during this operation as well as the patient's; the latter would have died if there had been no operation, the former would have had to face the knife of his angry relations.

Miss Tinling writes as an interested spectator and proves the futility of the common arguments against missionary work which are heard in the Home countries. She shows how the Christian Church is making use of all available means to proclaim the Gospel, posters, the press, evangelistic bands, music, small rooms and large, schools and hospitals. We hope that this book may win more support for Missions from the good folk at home.

F. E. MERCER.

== PERSONAL COLUMN ==

NOTE.—Personal notes for insertion in The Japan Christian Quarterly should reach Miss Blakeney, Kinjo Jo Gakko, Nagoya, by the 25th of March, June, September and December, respectively. It will help if they are drawn up in the form given below.

NEW ARRIVALS.

ARGELANDER. In April, Mr. and Mrs. Argelander, M.E., from China, to join the staff of Aoyama Gakuin, Tokyo.

BAILEY. In October, Miss Helen Bailey, M.S.C.C., to Takata.

BUCKNILL. In June, Rev. and Mrs. E. J. Bucknill, S.P.G., to Yokohama. Mr. Bucknill will act as chaplain to the British community.

DICKSON. In September, Miss L. E. Dickson, P.E., to St. Agnes' School, Kyoto.

DIETERICH. In September, Mr. and Mrs. Dieterich, M.E., from China, to join the staff of Aoyama Gakuin, Tokyo.

FOERSTAL. In September, Miss Foerstal, M.S.C.C., to Nagoya.

HAIG. In September, Miss Haig, U.C.C. formerly of Formosa, to the Toyo Eiwa Jo Gakko, Tokyo, for language study.

HELM. In August, Mr. and Mrs. N. T. Helm, P.N., to the Meiji Gakuin, Tokyo, for language study.

HOWEY. In August, Miss Howey, M.E., to the Aoyama Jo Gakuin, Tokyo.

JACKSON. In September, Rev. R. H. Jackson, P.E., to Kyoto.

JOHNSON. In October, Miss T. Johnson, P.E., to St. Agnes' School, Kyoto.

JOHNSON. In July, Miss A. B. Johnson, M.P., to the Eiwa Jo Gakko, Yokohama.

KING. In August, Mr. A. V. King, P.N., short term teacher, to Meiji Gakuin, Tokyo.

LACKEY. In September, Miss S. Lackey, P.N., short term teacher, to Sturges Seminary, Shimonoseki.

LAUG. In September, Rev. and Mrs. G. W. Laug, R.C.A., to Saga.

LOCKWOOD. In September, Rev. and Mrs. G. C. Lockwood, A.B.C.F.M., to Tokyo for language study. They hope to proceed to the South Sea Islands later.

McCOY. In September, Miss B. McCoy, P.N., late of China, to Wilmina Girls' School, Osaka.

MERCER. In July, Rev. and Mrs. F. E. Mercer, S.P.G., to Tokyo. Mr. Mercer will act as chaplain to the British community.

PRICE. In September, Miss G. J. Price, C.M.S., to Tokyo for language study.

REEVE. In August, Rev. W. S. Reeve, P.N., to c/o Dr. Reischauer, the Women's Christian College, Tokyo, for language study.

REMBERT. In September, Miss H. Rembert, P.E., to St. Agnes', Kyoto.

WATTS. In October, Rev. and Mrs. H. G. Watts, M.S.C.C., to Tokyo for language study.

RETURNING.

BARR. In September, Miss L. Barr, U.C.C., to Toyo Eiwa Jo Gakko, Tokyo.

BATES. In October, Dr. C. J. Bates, U.C.C. to Kansai Gakuin, Kobe.

BATES. In September, Miss J. Bates, U.C.C., to Kanazawa.

BUCHANAN. In September, Miss E. Buchanan, P.S., to Gifu.

BUCHANAN. In September, Rev. and Mrs. D. C. Buchanan, P.N., and family to Wakayama.

CALLBECK. In September, Miss L. Callbeck, U.C.C., to Nagano.

CURRELL. In September, Miss S. Currell, P.S., to Kochi.

CURTICE. In August, Miss L. K. Curtice, M.E., to Hirosaki.

FOOTE. In September, Miss E. L. Foote, P.E., to Kyoto.

GARDNER. In September, Miss E. E. Gardner, P.S., to Nagoya.

GILLETT. In September, Rev. and Mrs. C. S. Gillett, A.B.C.F.M., to Sendai.

HEASLETT. In October, Rt. Rev. S. Heaslett, Bishop in South Tokyo, to Yokohama.

HUTCHINSON. In August, Rev. and Mrs. A. C. Hutchinson, C.M.S., to Omuta.

KNIPP. In August, Rev. and Mrs. J. E. Knipp, U.B., to Otsu.

McILWAINE. In September, Rev. and Mrs. W. A. McIlwaine, P.S., to Nagoya.

MILES. In August, Miss M. Miles, P.N., to Hokuriku Girls' School, Kanazawa.

MOULE. In September, Rev. and Mrs. G. H. Moule, C.M.S., to the Central Theological College, Ikebukuro, Tokyo Fuka.

PALMER. In September, Miss H. M. Palmer, P.N., to Wilmina Girls' School, Osaka.

ROBINSON. In October, Miss H. Robinson, M.S.C.C., to Tokyo for the winter.

SHORE. In October, Miss G. Shore, M.S.C.C., to Gifu.

SIMPSON. In September, Miss M. Simpson, U.C.C., to Kofu.

STAPLES. In September, Miss M. Staples, U.C.C., to Kameido, Tokyo Fuka.

VOULES. In September, Miss J. E. Voules, S.P.G., to Yokohama.

WALKER. In September, Mr. F. B. Walker, S.P.G., to English Mission School for Boys, Kobe.

WARNER. In July, Rev. P. F. Warner, M.P., to Nagoya.

YOUNG. In September, Rev. and Mrs. T. Young, U.C.M.S., to Sei Gakuin Middle School, Tokyo.

CHANGES OF LOCATION.

ANDERSON. Miss Ruby Anderson, A.B.F., from Kanagawa to the Women's Christian College, Iogi Mura, Tokyo.

BIGELOW. Miss G. S. Bigelow, P.N., from Yamaguchi to Sturges Seminary, Shimonoseki.

BRUMBAUGH. Mr. and Mrs. T. T. Brumbaugh, M.E., from Hirosaki to Sapporo.

BUCHANAN. Dr. and Mrs. W. S. Buchanan, P.S., from Kobe to Nagoya.

BURNMEISTER. Miss M. Burnmeister, M.S., from Tokyo to Kumamoto.

GRAVES. Miss S. Graves, A.B.C.F.M., from Kobe to Tottori.

KILBURN. Miss E. H. Kilburn, M.E., from Kumamoto to Sendai.

PEET. Miss A. E. Peet, M.E., from Fukuoka to Hakodate.

RYDER. Rev. and Mrs. S. W. Ryder, R.C.A., from Saga to Nagasaki.

WILSON. Miss E. Wilson, A.B.C.F.M., from Tokyo to Tottori for language study.

DEPARTURES.

BUSS. Miss F. C. Buss, R.C.A., from Ferris Seminary, Yokohama, on furlough.

CHASE. Miss L. Chase, M.E., from Aoyama Jo Gakuin, Tokyo, on furlough.

DARROW. Miss F. Darrow, R.C.A., from Ferris Seminary, Yokohama, on furlough.

FOXLEY. Rev. and Mrs. C. Foxley, S.P.G., from Suma. They do not expect to return.

MERRILL. Miss K. Merrill, A.B.C.F.M., from Matsuyama.

PERRY. Miss H. L. Perry, M.E., from Sendai on furlough.

WAGNER. Miss D. A. Wagner, M.E., Women's Christian College, Tokyo, on furlough.

WEST. Mr. and Mrs. R. E. West, M.E., from Nagasaki on furlough.

WINN. Rev. and Mrs. M. C. Winn, P.N., Kanazawa, on health grounds.

DEATHS.

OLTMANS. On September 7th in Tokyo, Harvey Oltmans, eldest son of Dr. and Mrs. Oltmans, Meiji Gakuin, Tokyo.

SHAFFER. On July 2nd in Yokohama, David H. Shafer, aged 13, eldest son of Rev. and Mrs. Shafer, R.C.A., of Ferris Seminary, of acute lymphatic leukemia.

SOPER. On July 20th, at Glendale, Cal., Mrs. Julius Soper, late M.E.

HAIL. On June 24th in Philadelphia, Alexander K. W. Hail, aged 18, the son and grandson (on both sides) of missionaries to Japan, and himself an intending missionary.

MISCELLANEOUS.

COREY AND PAUL. Dr. Stephen J. Corey, Vice-President of the U.C.M.S., and Rev. Alexander Paul, Oriental Secretary, have spent September visiting the work of the U.C.M.S. in Japan.

MONTGOMERY. Rev. and Mrs. Jas. Montgomery, P.S., of China, have been allocated temporarily to Marugame.

SMYTHE. Dr. and Mrs. L. G. M. Smythe, P.S., are making a satisfactory recovery in America from the illness on which they were invalided home.

WALSH. Rev. G. J. Walsh, C.M.S., has been nominated by the Archbishop of Canterbury as Bishop in Hokkaido. He expects to be consecrated in Westminster Abbey on All Saints' Day, November 1st.

WOODS. Miss J. Woods, P.S., of China, has been allocated temporarily to the Kinjo Jogakko, Nagoya.

DEATHS

OLTMANS. On September 7th in Tokyo, Harvey Oltmans, eldest son of Dr. and Mrs. Oltmans, Meiji Gakuin Tokyo.
SHAFFER. On July 2nd in Teikoku, David H. Shaffer, aged 13, eldest son of Rev. and Mrs. Shaffer, R.G.A., of Teikoku Seminary, of acute symphysis ischialis.
SOFFEL. On July 20th, at Glandale, Cal. Mrs. Julius Soffel, late M.M.
HALL. On June 24th in Philadelphia, Alexander H. Hall, aged 18, the son and grandson (on both sides) of missionaries to Japan, and himself an intending missionary.

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